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MUCH ADO
ABOUT
RELIGION

BY BHATĀ JAYANTA

EDITED AND TRANSLATED BY

CSABA DEZSÓ



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SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ū r ī l ī ī e ai o au m h</i>
Gutturals:	<i>k kh g gh n̄</i>
Palatals:	<i>c ch j jh n̄</i>
Retroflex:	<i>ʈ ʈh ɖ ɖh n̄</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ś s h</i>

GUIDE TO SANSKRIT PRONUNCIATION

<i>a</i>	but	<i>k</i>	luck
<i>ā, â</i>	rather	<i>kh</i>	blockhead
<i>i</i>	sit	<i>g</i>	go
<i>ī, ī</i>	fee	<i>gh</i>	bighead
<i>u</i>	put	<i>n̄</i>	anger
<i>ū, ū</i>	boo	<i>c</i>	chill
<i>r̄</i>	vocalic <i>r</i> , American purdy or English pretty	<i>ch</i>	matchhead
<i>ṝ</i>	lengthened <i>r̄</i>	<i>j</i>	jog
<i>l̄</i>	vocalic <i>l</i> , able	<i>jh</i>	aspirated <i>j</i> , hedgehog
<i>e, ē, ī</i>	made, esp. in Welsh pro- nunciation	<i>n̄</i>	canyon
<i>ai</i>	bite	<i>t̄</i>	retroflex <i>t</i> , try (with the tip of tongue turned up to touch the hard palate)
<i>o, ô, ô</i>	rope, esp. Welsh pronun- ciation; Italian <i>solo</i>	<i>th̄</i>	same as the preceding but aspirated
<i>au</i>	sound	<i>d̄</i>	retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate)
<i>m̄</i>	<i>anuśvāra</i> nasalizes the pre- ceding vowel	<i>dh̄</i>	same as the preceding but aspirated
<i>h̄</i>	<i>visarga</i> , a voiceless aspira- tion (resembling English <i>h</i>), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding vowel so that <i>taih̄</i> is pro- nounced <i>taih̄i</i>	<i>n̄</i>	retroflex <i>n</i> (with the tip of tongue turned up to touch the hard palate)
		<i>t̄</i>	French <i>tout</i>
		<i>th̄</i>	tent hook

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<i>d</i>	<i>dinner</i>	<i>r</i>	trilled, resembling the Italian pronunciation of <i>r</i>
<i>dh</i>	<i>guildhall</i>	<i>l</i>	<i>linger</i>
<i>n</i>	<i>now</i>	<i>v</i>	<i>word</i>
<i>p</i>	<i>pill</i>	<i>ś</i>	<i>shore</i>
<i>ph</i>	<i>upheaval</i>	<i>ś</i>	retroflex <i>sh</i> (with the tip of the tongue turned up to touch the hard palate)
<i>b</i>	<i>before</i>	<i>s</i>	<i>hiss</i>
<i>bh</i>	<i>abhorrent</i>	<i>h</i>	<i>hood</i>
<i>m</i>	<i>mind</i>		
<i>y</i>	<i>yes</i>		

CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving samples of written Sanskrit, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will not alter the *sandhi* or the scansion. Proper names are capitalized, as are the initial words of verses (or paragraphs in prose texts). Most Sanskrit

CSL CONVENTIONS

metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. The capitalization of verse beginnings makes it easy for the reader to recognize longer metres where it is necessary to print the four metrical feet over four or eight lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva samcicīrṣub?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (*pre-sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (ā) or with a circumflex (â). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial â, before *sandhi* that vowel was a

î or ê,	i
û or ô,	u
âi,	e

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$\hat{a}u$,	o
\bar{a} ,	\bar{a} (i.e., the same)
\bar{i} ,	\bar{i} (i.e., the same)
\bar{u} ,	\bar{u} (i.e., the same)
\bar{e} ,	\bar{i}
\bar{o} ,	\bar{u}
$\bar{a}i$,	ai
$\bar{a}u$,	au
' , before <i>sandhi</i> there was a vowel <i>a</i>	

FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (\bar{a} , \bar{i} or \bar{u}) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or \bar{a} .

Examples:

What before *sandhi* was *atra asti* is represented as *atr' âsti*

<i>atra âste</i>	<i>atr' âste</i>
<i>kanyâ asti</i>	<i>kany" âsti</i>
<i>kanyâ âste</i>	<i>kany" âste</i>
<i>atra iti</i>	<i>atr' êti</i>
<i>kanyâ iti</i>	<i>kany" êti</i>
<i>kanyâ âpsitâ</i>	<i>kany" âpsitâ</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *r* (vowel), after *sandhi* begins with *r* followed by a consonant: *yatha" rtu* represents pre-*sandhi* *yathâ rtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *s*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syâc châstravit* represents pre-*sandhi* *syât sâstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi*

form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

EXAMPLE

Where the Deva-nágari script reads:

कुम्भस्थली रक्षतु वो विकीरणसिन्दूररेणुद्विरदाननस्य।
प्रशान्तये विन्द्रमश्छटानां निष्ठूतबालातपपल्लवेव॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūraṇeṇur dviradānanasya /
praśāntaye vighnatamaśchaṭānāṁ niṣṭhyūtabālātapaṇallaveva //

We print:

Kumbha|sthali rakṣatu vo vikīrṇa|sindūra|reṇur dvirad'|ānanasya
praśāntaye vighna|tamaś|chaṭānāṁ niṣṭhyūta|bāl'|ātapa|pallav" ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermillion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava-sáhasanka and the Serpent Princess” I.3 by Padma-gupta

DRAMA

Classical Sanskrit literature is in fact itself bilingual, notably in drama. There women and characters of low rank speak one of several Prakrit dialects, an “unrefined” (*prākṛta*) vernacular as opposed to the “refined” (*samskrta*) language. Editors commonly provide such speeches with a Sanskrit paraphrase, their “shadow” (*chāyā*). We mark Prakrit speeches with [opening and closing] corner brackets, and supply the Sanskrit

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chāyā in endnotes. Some stage directions are original to the author but we follow the custom that sometimes editors supplement these; we print them in italics (and within brackets, in mid-text).

WORDPLAY

Classical Sanskrit literature can abound in puns (*śleṣa*). Such paronomasia, or wordplay, is raised to a high art; rarely is it a *cliché*. Multiple meanings merge (*śliṣyanti*) into a single word or phrase. Most common are pairs of meanings, but as many as ten separate meanings are attested. To mark the parallel senses in the English, as well as the punning original in the Sanskrit, we use a *slanted* font (different from *italic*) and a triple colon (:) to separate the alternatives. E.g.

Yuktam Kādambarīṁ śrutvā kavayo maunam āśritāḥ
Bāna/dhvānāv an|adhyāyo bhavat’ iti smṛtir yataḥ.

It is right that poets should fall silent upon hearing the Kādambari,
for the sacred law rules that recitation must be suspended when
the sound of an arrow: the poetry of Bana is heard.

Somēshvara-deva’s “Moonlight of Glory” I.15

INTRODUCTION

BHATTA JAYÁNTA'S LIFE AND WORKS

“MUCH ADO ABOUT RELIGION” (*Āgama/dambara*) is a unique satirical college-drama, in which Bhatta Jayánta presents the contemporary affairs of various religious schools and their relation to the politics of the ruling sovereign of Kashmir, King Sháṅkara-varman (883–902CE).

Although several details of Bhatta Jayánta's life are lost to us, his personality takes a more distinct shape than that of many classical Indian poets and philosophers. His son Ábhinanda¹ has left us a short genealogy, from which it appears that Jayánta's ancestors were Bengali brahmins who traced their descent back to the sage Bharad-vaja. One of them settled in a territory at the frontiers of Kashmir. His grandson, Shakti-svamin became the minister of King Lalitáditya-Muktápida, of the Kárkota dynasty (c. 724–761CE).² This information makes it probable that Jayánta was in his fifties or sixties at the end of the ninth century.³

Thus it appears that Jayánta was born into a wealthy and respected orthodox brahmin family. He soon turned out to be a child genius: at a tender age he composed a commentary to Pánini's grammar and earned the name “(New) Commentator” (*Nava-*) *Vṛttikāra*.⁴ Later he made himself master of various doctrines (*sāstras*) and religious scriptures (*āgamas*),⁵ distinguished himself in scholarly debates⁶ and passed on his knowledge to a circle of students. Jayánta's play was staged by the circle of his students.

Jayánta seems to have written three works on Nyaya philosophy, which emphasizes logic. Two of them are extant:

his magnum opus, the *Nyāya/mañjari* (“A Cluster of Flowers of the Nyāya-tree”), and the *Nyāya/kalikā* (“A Bud of the Nyāya-tree”). From the opening and closing benedictory verses of the *Nyāya/mañjari* we can presume that Jayánta was a devotee of Shiva, while the fact that he thinks very highly of the *Atharva/veda*⁷ might indicate, as Raghavan pointed out, “that Jayánta belonged to the Atharvaveda.”⁸

Only one truly literary work of Jayánta is extant: the *Āgama/dambara*, a play in four acts. Since a verse that is quoted in the play (Act Four, verse 53) as Jayánta’s wise saying (*sūktam*) is also found in the *Nyāya/mañjari* (vol. I, p. 640), it seems probable that Jayánta wrote the *Āgama/dambara* following his major work on Nyāya.⁹

The *Āgama/dambara* provides valuable details about Jayánta’s political career. We learn that he was an adviser of the Kashmirian king Sháṅkara-varman (883–902), and played a great part in banishing the heterodox sect of the “Black-Blankets” (*nīl’āmbaras*) from Kashmir.¹⁰ The sad fate of the Black-Blankets is also mentioned in the *Nyāya/mañjari*:¹¹

“Some rakes, as we are told, invented this Black Blanket Observance, in which men and women wrapped together in a single black veil make various movements. King Sháṅkara-varman, who was conversant with the true nature of Dharma, suppressed this practice, because he knew that it was unprecedented, but he did not suppress the religions of Jains and others in the same way.”

Kálhana does not give a favorable account of the king whom Jayánta served as adviser,

“Poets and kings of these modern times augment their own work by plundering the poems or the property of others. Thus this ruler, who possessed but little character, had whatever was of value at Pariháṣa-pura (the town built by Lalitáditya), carried off in order to raise the fame of his own city.”¹²

Later King Shánkara-varman came more and more under the sway of avarice and became a “master in exploiting his people.”¹³ Since his campaigns had probably emptied the treasury, the king introduced fines, taxes and systematic forced labor, and established two new revenue offices.¹⁴ He also deprived the temples of the profits they had from the sale of various articles of worship; simply “plundered,” as Kálhana puts it, sixty-four temples through special “supervising” officers;¹⁵ resumed under direct state management villages held as land grants by the temples; and, by manipulating the weight in the scales, cheated the temple-corporations, reducing the allotment assigned as compensation for the villages.¹⁶

The villages gradually sank into poverty under the fiscal oppression, while clerks, secretaries and tax collectors ruled.¹⁷

Unlike his father, Avánti-varman, who showered honors and fortunes on scholars and poets,¹⁸ Shánkara-varman was not a liberal patron of the arts: as Kálhana says, it was because of him that the learned were not respected.¹⁹ The king was so afraid of spending money that he turned his back on the worthy, and as a result such eminent poets as Bhállata had to live in penury. Shánkara-varman himself, giving proof of his boorishness, refused to speak Sanskrit, and used Apa-

bhrámsha instead, a language fit for drunkards, in Kálhana's estimation.²⁰

As we shall see, Jayánta gives a more favorable account of King Shánkara-varman. On the basis of the information gathered from his play and Kálhana's *Rāja/taraṅgiṇī* we can sketch the portrait of a king who kept tight central control over both fiscal and religious matters in Kashmir, and preferred his subjects to be dutiful and conformist. He certainly disliked the squandering of money, and a nobleman who organized lavish dinners for mendicants instead of offering his wealth and services to the king could surely expect the confiscation of his property.²¹

In a verse in the *Nyāya/mañjari*, Jayánta gives curious details about the circumstances under which he wrote his magnum opus:²²

“I had been transferred by the king to this forest, a wordless place of confinement. I have spent the years here in the pastime of writing a book.”

Chakra-dhara, the commentator of the *Nyāya/mañjari*, supplements this rather enigmatic verse with the following information:²³

“The report runs that he spent a long time by His Majesty King Shánkara-varman’s order in the forest, somewhere in Khasa-land in Kashmir.”

As Wezler has pointed out,²⁴ it is unlikely that Jayánta wrote the *Nyāya/mañjari* as a political prisoner like Gandhi or Nehru. Since Shánkara-varman led his campaign through territories lying to the southwest from Kashmir, it seems possible that Jayánta was sent to this hill region of the

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Khashas, not very far from his homeland, with some kind of political commission. The word “confinement,” suggests that this may not have been a promotion; but it was not a lifelong exile either, since he seems to have returned to the circle of his students as their professor.

A CHAMPION OF ORTHODOXY

Sankárshana, the leading character of Jayánta's play, is a young and dynamic follower of the orthodox school of Mi-mámsa, who has just finished his Vedic studies and so become a “graduate” (*snātaka*). His ardor knows no bounds: he is eager to find someone who dares to be an “enemy of the Veda”, in order to batter him flat with the ram of reasoning.²⁵

The *raison d'être* of Nyaya, as delineated by Jayánta in the *Nyāya/mañjari*, appears to be remarkably similar to the graduate's mission. According to Jayánta, the primary task of Nyaya is to protect the authority of the Veda.²⁶ However, as KATAOKA has pointed out,²⁷ this mission does not tally with the statements of older Nyaya-scholars.

The rigor with which Jayánta separates Veda-protecting Nyaya from heterodox schools of reasoning contrasts with the works of some earlier Nyaya-scholars, who appear to have composed commentaries on heterodox materialistic (*Cārvāka*) works as well.²⁸ Jayánta, far from making excursions into the field of heterodox doctrines, takes a strong line against “depraved logicians” and their destructive speculations.²⁹

Considering all this, it may seem surprising that the leading character of Jayánta's play, the crusader of Vedic or-

thodoxy, is not a representative of the Nyaya school but a follower of Mimámsa. In the first act, Sankárshana systematically refutes in front of distinguished and “unbiased” umpires³⁰ the Buddhist monk’s arguments about “universal momentariness” and “consciousness as the only reality”. Thus he scores his first victory against the depraved logicians who try to undermine Vedic order,³¹ and exhorts the Buddhists to stop deceiving themselves and others with the promise of a better afterlife for those who follow the Buddha’s doctrine.

In the second act, the Mimámsaka lets another heterodox teacher, a Jain monk, slip, not considering him a significant threat to the established socio-religious order.³² The debauched behavior of the Black-Blankets, however, requires instant measures, as do the shady practices of the Shaiva adepts.

Problems start to emerge for our hero in the third act of the play, when he has to refine the circle of those sects whose presence in the kingdom is unwanted. In fact, the Mimámsaka is ready to form an alliance with the Shaiva professor (representing the moderate doctrine of Shaiva Siddhánta) against the irreligious Charváka materialist. The Mimámsaka and the Shaiva professor defeat their Charváka opponent with an exemplary division of labor.

The moral is that, notwithstanding a few doctrinal differences, Mimámsakas and Saiddhántika Shaivas should join forces to defeat the irreligious and thereby prevent the king from ruling in an inordinately materialistic way.

The Prelude preceding the final act makes it clear that Sankárshana has lost the trust of Vedic brahmins. He is in

a great dilemma: either he should enter into a debate and prove the falsity of the teachings of the Váishnava Bhágavatas, a religion supported by the queen and another member of the court, just as he did in the case of heretics, or he should defend them, in which case he would completely lose face before the followers of Vedic orthodoxy (*Váidikas*). Sankárshana cannot resolve the tension between his devotion to Vishnu and his duty as a Mimámsaka to reject all non-Vedic scriptures. It is the great Nyaya-scholar, Dhairyā·rashi, who smoothes all differences away as the arbitrator appointed by the court in the debate between Váishnavas and Váidikas. Sankárshana's is happy to lend his tacit support.

Dhairyā·rashi's mission is not to enter into a controversy or to defeat anybody in debate; on the contrary, he comes to pour oil on troubled waters. Accordingly he delivers a long lecture instead of discussing things, and his overwhelming authority gives even more weight to his words.

He proves to be "one who upholds the validity of all religious scriptures". For him the criterion of validity is not so much the veracity of a proposition in a given scripture but, rather, the degree of its recognition and its inherent possibilities for overthrowing the social order. This probably fitted the broader "Religionspolitik" of the king.

The right person to decide on such delicate issues as "which conduct is wicked enough to be suppressed" and "what are the criteria of this wickedness" is the king himself, and those in his service who enforce his orders. Sankárshana's position in these questions, like his career and livelihood as a married householder, depends on the will of his superiors.

A NOTE ON THE EDITION AND THE TRANSLATION

The text printed has been based on two medieval Indian manuscripts³³ and the *editio princeps* of V. RAGHAVAN and A. THAKUR, two eminent Sanskrit scholars.³⁴

I have made numerous emendations. My critical apparatus will be found on the page dedicated to this work on our website, www.claysanskritlibrary.org; so will a fuller version of this introduction, and more detailed notes to my translation.

ACKNOWLEDGEMENTS

In preparing a critical edition of the play, I owe a debt of gratitude first and foremost to Professor Alexis Sanderson³⁵ and Dr. Harunaga Isaacson, and I would also like to express my thanks to Dr. James Benson, Dr. Dominic Goodall, Dr. Kei Kataoka, Dr. Somadeva Vasudeva, Dr. Alex Watson, Dr. Judit Törzsök, Dr. Ryugen Tanemura, Dr. Peter Bisschop, Mr. Lance Cousins, Dr. H. N. Bhatt, and scholars and students in various reading groups from Oxford and Hamburg to Philadelphia and Tokyo.

Translating *Much Ado About Religion* has proved to be a demanding enterprise. On the one hand, the translator is supposed to transmit (at least to a certain extent) the literary qualities of the play, including Jayánta's sense of humor and satire. On the other hand, the reader expects a clear interpretation of the complicated arguments of the philosophical debates. I could only try to produce a readable (and hopefully enjoyable) translation, and to formulate even the more demanding arguments in a lucid way.

INTRODUCTION

NOTES

- 1 *Kādambarī/kathā/sāra*, pp. 1f, vv. 5–12.
- 2 On the chronology of the *Kārkota* dynasty see RT(S), vol. I, pp. 66ff. Kálhana does not mention *Śaktisvāmin*. He does, however, mention a minister of Lalitáditya called Mitra-sharman (*Rāja/tarānginī* 4.137f.).
- 3 Cf. HACKER 1951, pp. 110ff.
- 4 See *Āgama/dambara*, Prologue, and Act Four, verse 52; also *Kādambarī/kathā/sāra*, verse 11, and *Nyāya/mañjari*, vol. II, p. 718.
- 5 See *Kādambarī/kathā/sāra*, verse 11, *Āgama/dambara*, Act Two, and Act Four, verse 52.
- 6 See *Nyāya/mañjari*, vol. II, p. 718.
- 7 Cf. *Nyāya/mañjari*, vol. I, p. 5. Jayánta spares no pains to prove the Veda-status of the *Atharva/veda*, and he even asserts that it is actually the foremost of all the four Vedas (*Nyāya/mañjari*, vol. II, p. 626).
- 8 RAGHAVAN and THAKUR, p. iii.
- 9 Actually, there are many more parallel passages in the two texts (without the indication of the source in the play).
- 10 See Act Two, Act Three.
- 11 *Nyāya/mañjari*, vol. I, p. 649:
Asit'āika/pāṭa/nivīt'āviyuta*/stri/puṇsa/vihita/bahu/ceṣṭam
 nīl'āmbara/vratam idam kila kalpitam āśid viṭaiḥ kaiś cit.
 Tad apūrvam iti viditvā nivārayām āśa dharma/tattva/jñāḥ
 rājā Śaṅkara/varmā, na punar Jain'ādi/matam evam.*
 (**Asitaika*^o em. ISAACSON: *amitaika*^o ed;
 *^o *āviyuta*^o *Pāṭhāntaras* and *Śodhanas*, at the end of vol. II.:
^o *āniyata*^o ed. (“unrestrained”).)

12 *Rāja/taraṅgiṇī* 5.160–161, tr. STEIN in RT(S), vol. I, p. 207.

13 *prajā/pīḍaṇa/paṇḍitah*, *Rāja/taraṅgiṇī* 5.165.

14 *ibid.* 5.167ff.

15 *ibid.* 5.168–169.

16 *ibid.* 5.170–170. See also STEIN’s notes in RT(S), vol. I, pp. 208f.

17 *ibid.* 5.175ff.

18 *ibid.* 5.33f. Kálhana mentions Mukta-kana, Shiva-svamin (the author of the *Kapphin’/âbhudaya*), Ánanda-várdhana (the author of the *Dhvany/āloka*), and Ratnákara (who composed the *Hara/vijaya*) as members of Avánti-varmans assembly (*sabhā*).

19 *ibid.* 5.179.

20 *ibid.* 5.204–6.

21 Cf. *Āgama/dambara*, Act Two. Shánkara-varman’s policy in religious matters was revived by Yaśaskara (939–948), who restored order in Kashmir after the chaotic reigns of various debauched kings following the death of Shánkara-varman. Yaśaskara, himself a brahmin and elected as king by an assembly of brahmins, was a champion of orthodoxy, and, similar to Shánkara-varman, he was not favorably disposed toward anti-dharmic religious practices (cf. *Rāja/taraṅgiṇī* 6.108ff.).

22 *Nyāya/mañjarī*, vol. II, p. 199: *Rājñā tu gahvare śminn aśabdake bandhane vinihito ‘ham, grantha/racanā/vinodād iha hi mayā vāsarā gamitāḥ.*

23 *Granthi/bhaṅga*, p. 167: *Kaśmīre kva cit Khasa/dese cira/kālam aṭavyām asau* śrī/Śaṅkara/varmaṇo rājñā ājñayā sthitavān iti vārtā.* (*aṭavyām asau conj., or possibly āraṇye ‘sau : āraṇyā-[nyā]m asau ed.)

24

INTRODUCTION

24 WEZLER 1976, p. 344.

25 See *Āgama/dambara*, Act One, verse 11.

26 Cf. *Nyāya/mañjari*, vol. I, p. 7.

27 KATAOKA, pp. 5ff.

28 Cf. STEINKELLNER 1961, pp. 153ff.

29 *Nyāya/mañjari*, vol. I, p. 7.

30 One of them is called *Viśvarūpa*, whose name might echo that of a commentator of the *Nyāya/bhāṣya* (cf. STEINKELLNER 1961, p. 158; WEZLER 1975, pp. 139ff.).

31 The *Bhikṣu* whom the *Mīmāṃsaka* defeats is called Dharmótara, just as one of Dharmākirti's most prominent followers, who, according to the *Rāja/taraṅgiṇī* (4.498), settled in Kashmir. His arguments are similar to those of Dharmākirti on the one hand, and to the views of *vijñāna/vāda* as presented by Kumārila on the other. The *Mīmāṃsaka* in his refutation (just as Jayánta in the *Nyāya/mañjari*) draws upon Kumārila's *Śloka/vārtika*.

32 As Jayánta reports, King Sháṅkara-varman also gave quarter to the Jains (*Nyāya/mañjari*, vol. 649). On the other hand, the Jain theory of "many-sidedness" (*anekānta/vāda*) is not far removed from certain ideas expounded by Kumārila (cf. UNO).

33 *Pā*: Pāṭan, Hemacandrācārya Jaina Jñānamandira ms 17472, paper, Jaina Nāgarī; *Pu*: Pune, Bhandarkar Oriental Research Institute, MS 437 of 1892–95, Paper, Jaina Nāgarī.

34 *Āgamaḍambara*, otherwise called *Ṣaṇmatanāṭaka* of Jayanta Bhāṭṭa, edited by Dr. V. RAGHAVAN and Prof. ANANTALAL THAKUR, Mithila Research Institute, Darbhanga, 1964. This edition was based on the same manuscript material (mss Pā and Pu) that was available for myself.

MUCH ADO ABOUT RELIGION

35 The English translation of the title of Jayánta's play does credit to his ingenuity.

DRAMATIS PERSONÆ

In order of appearance:

<i>Sūtradhārabh:</i>	STAGE DIRECTOR
<i>Pāripārśvakaḥ:</i>	his ASSISTANT
<i>Bhiksuh:</i>	Buddhist MONK, called Dharmóttara
<i>Upāsakaḥ:</i>	his DISCIPLE
<i>Saṅkarṣaṇaḥ, snātakaḥ:</i>	Mimámsaka GRADUATE, later King Shánkara-varman's functionary
<i>Baṭuḥ:</i>	Boy, the GRADUATE's pupil
<i>Prāśnikāḥ:</i>	ARBITERS
<i>Cetah:</i>	DOGSBODY
<i>Kṣapanakāḥ:</i>	Jain MENDICANT
<i>Kṣapanikā:</i>	Jain NUN
<i>Bhiksuh:</i>	Jain MONK, called Jina-rákshita
<i>Śisyāḥ:</i>	his DISCIPLES
<i>Tāpasāḥ:</i>	Jain ASCETIC
<i>Nīlāṁbarāḥ:</i>	BLACK-BLANKETS (a group of antinomian ascetics)
<i>Prathamāḥ sādhakāḥ:</i>	FIRST SHAIVA ADEPT, called Kankála-ketu (Skeleton-Banner)
<i>Dvitiyāḥ sādhakāḥ:</i>	SECOND SHAIVA ADEPT, called Shmashána-bhuti (Crematory-Ash)
<i>Purusāḥ:</i>	MANSERVANT
<i>Bhāttārakāḥ:</i>	Saiddhántika Shaiva ABBOT, called Dharma-shiva
<i>Tāpasāḥ:</i>	Shaiva ASCETICS
<i>Vrddhāmbhiḥ:</i>	Materialist (<i>Cārvāka</i>) philosopher
<i>Śisyāḥ:</i>	his PUPILS
<i>Rtvik:</i>	Vedic OFFICIANT
<i>Upādhyāyaḥ:</i>	Vedic INSTRUCTOR
<i>Mañjirāḥ:</i>	King's functionary
<i>Dhairyarāśiḥ:</i>	alias Bhatta Sáhata, an eminent philosopher of the Nyáya school
<i>Vādināḥ:</i>	DISPUTANTS

PROLOGUE: DISILLUSION

TAD BRAHMA VAH KRAMA|VINAŚYAD|anādy|avidyam
uddiyotatām sphurad|amanda|nav'|ābhinandam
saṁvit|pade 'vataran̄'|ōnmukha eva yatra
śāmyanti kānta|viṣay'|āntara|bhoga|vāñchāḥ.

Nāndy/ante SŪTRA|DHĀRAH:

Aho aho naṭatvam nāma jaghanyah ko 'pi satat'|ābhyaṣṭa|s'|
ūtkaṭa|kapāṭa|vyāpāra|ḍambaraḥ kuṭumba|bharaṇ'|ōpā-
yah!

Haro Viṣṇur Brahmā munir avanipah pāmara|paśur
viṭo bhīruḥ śūraḥ pramudita|matir duḥkhita iti:
spṛśan sarv'|ākārān viharati jane nistrapatayā
naṭo vastu|sthityā jathara|bharaṇe śilpa|śaraṇaḥ.

1.5 *Tad varam imam kuśilpam alpa|phalam alaghu|kleśam ati-
trapā|karam upasamṛtya kva cid āśrame kim api guru|
kulam upāśināḥ sakala|duḥkh'|ōparamam paramam pu-
ruṣ'|ārtham abhigantum yatiṣye. (vīmṛṣya) tat kv' ēmaṇ
kṛpaṇakam kṛpā|pātra|prāyam kuṭumba|bharam arpayı-
tvā gamyatām? (agrato 'valokya) bhavatu, amuṣya tāvad
āśayam vijñāsyę.*

Pravīṣya PĀRIPĀRŚVAKAḥ, SŪTRA|DHĀRAM avalokya:

Kim ayam adya nirveda|parimlāna|vadana iva dṛṣyate? pṛc-
chāmy enam. (upasṛtya) bhāva, kim idam viṣaṇṇa|vada-
nam āsyate? nanu kva cana viniyukto 'si Vṛtti|kāra|śi-
ṣyaiḥ?

MAY BRAHMAN, THE GRADUAL DESTROYER of beginningless ignorance, in which intense, fresh joy coruscates, and at the very start of whose “descent” to the level of consciousness desires for the enjoyment of other pleasing objects cease, shine forth for you.

At the end of the benediction the DIRECTOR says:

Shame, for shame! An actor's is truly an extremely vile livelihood, a ceaseless tumult of utter deception.

Shiva, Vishnu, Brahma, a sage, a king, a brutish fool, a rake, a coward, a hero, a happy man, a sad one: the actor assumes all roles, feeling no shame before the people—in reality he is just resorting to craft to fill his belly.

Better, then, that I should wind up this vile craft, which 1.5 bears small fruit but causes great trouble and yet more shame, attach myself to the household of a guru in some ashram, and strive to reach the highest goal of man: the cessation of all sufferings. (*reflecting*) So to whom should I consign this wretched burden of my family, a mere object of pity, before I leave? (*looking ahead*) Well, let me first find out what he thinks.

Enters the ASSISTANT, looks at the DIRECTOR, and says:

Why does his face seem haggard with disillusion today? I'll ask him. (*approaching*) Sir, why so sorrowful a face? Surely you haven't been engaged by the pupils of that Writer of the Commentary for some task?

SŪTRA° *Pūrvoktam yatisya ity/antam paṭhati.*

PĀRI°: Alam asthāne nirvedena. ko nu khalu deveṣu manusyeṣu tiryakṣu vā kapaṭa|caryām uttīrya param'|ârthe paryavasitah? sarva ev' āyaṁ Brahm'|âdis tiryak|paryanto jantu|grāmaḥ saṁsāre māyay" āiva parivartate. bhavataḥ kim adhikam jātam?

1.10 Māyā|viḍambayamānasya viśvasya jagato yathā vyavahāro na saty'|ârthas tath" âsmākam bhaviṣyati.

SŪTRA°: Māriṣa, yath" āha bhavān. kim tv ayam īdṛśo 'py aśakya|nirvāha âsmākīno vyavahārah.

PĀRI°: Bhāva, katham iva?

SŪTRA°: Māriṣa, Bharata|munin" ôpadiṣṭe daśa|rūpaka|prayoge kila kṛta|śramā vayam? adya c' âtrabhavataḥ śaiśava eva vyākaraṇa|vivaraṇa|karaṇād Vṛtti|kāra iti prathit'|âpara|nāmno Bhaṭṭa|Jayantasya śiṣya|pariṣad" âham ājñaptah, yath" âsmad|guroḥ kṛtir abhinavam Āgama|ḍambaraṁ nāma kim api rūpakaṁ prayuktavyam iti. tad idam alaukikam aśāstriyam aprayukta|pūrvam kathaṁ prayuñjmahe? tad asyāḥ ku|jīvikāyā upekṣaṇam eva śreyah.

The DIRECTOR repeats what he said above up to “sufferings.”

ASSISTANT: Don't be disillusioned, there's no need. Who among gods, humans or animals has ever escaped from deceit and then reached the supreme goal? This whole multitude of creatures, from god Brahma down to the animals, revolves in worldly existence through illusion alone. Is your lot any worse?

Our conduct cannot be different from that of the
whole world that is fooled by illusion: ultimately
unreal.

1.10

DIRECTOR: My friend, as you say. But even though our conduct is no worse than theirs, still I find it impossible to carry on with it.

ASSISTANT: Why, sir?

DIRECTOR: My friend, have I not exerted myself in the staging of the ten dramatic styles as taught by sage Bhárata? Yet now comes the honorable Bhatta Jayánta, also well known as the Writer of the Commentary because he wrote an exegetical work on grammar when he was just a child. His circle of pupils has ordered me to put on a new work of their teacher, an extraordinary play called *Much Ado About Religion*. So how shall I stage it, since it is neither worldly nor does it follow the dramatic rules, and has never before been performed? Therefore it is better for me just to give up this wretched livelihood.

PĀRI°: Bhāva, m” āivam. anatikramaṇīya|śāsanāḥ khalv atra|
bhavanto Vṛtti|kārasya śiṣyāḥ. yat punar aśāstrīyam iti
śāṅkase, tatra kah prayuktur aparādhah?

1.15 Kāvyam karoti sa kavir Bharat’opadeśam
ullaṅghya, tasya ca tathā prathayanti śiṣyāḥ,
sāmājikās tava ta eva: bhavān prayuṇktām.
pārśva|sthitāḥ parivadiṣyati kiṁ jano ’nyah?

SŪTRA°: Kṛtam jan’|āpavādena.

PĀRI°: Tat kiṁ rāja|bhayam āśāṅkase?

SŪTRA°: (*sasmitam*) Tad api n’ asti.

PĀRI°: Tat kiṁ vilambase? nanu niyujyantām tāsu tāsu Sau-
gat’|Ārhat’|ādi|bhūmikāsu kuśīlavāḥ.

1.20 SŪTRA°: Māriṣa, na śaknomy eva durvaham idam udvoḍhum
indra|jāla|māyā|prāyaṁ naṭa|vṛttam.

Aśāstrakām v” āstu tad|anvitām vā
kāvyam, janaḥ kupyatu rajyatām vā,
ahaṁ tu nirviṇṇa|manāḥ svavṛttim
utsṛjya tīrthāni cinomi tāvat.

Bhavān punaḥ kṛpaṇakam asmat|kuṭumbakām vā samvā-
hayatu, mām eva v” ānugacchatu.

ASSISTANT: Sir, say not so. Surely there is no point putting up a fight against the commands of these honorable pupils of the Writer of the Commentary. As for your worry that it does not follow the rules, is this the fault of the director?

This poet composes a poem paying no heed to the teachings of Bhárata, and despite this his pupils propagate it, and what's more they are also your audience. So just put it on. Why would someone else, a bystander, bother to find fault with it? 1.15

DIRECTOR: I'm not bothered about people's abuse.

ASSISTANT: So are you afraid of some threat from the king?

DIRECTOR: (*smiling*) It's not that, either.

ASSISTANT: Then why procrastinate? Assign the actors their various parts—the Buddhist, the Jain and so forth.

DIRECTOR: My friend, I simply cannot carry on with this 1.20 intolerable thespian career, so full of trickery and illusion.

Let the poem flout the rules or obey them, let people be angry or pleased—as for me, I am weary of it all: I shall quit my career now and make pilgrimage to the sacred places.

As for you, either please support my indigent family or follow me.

Mayā tv idānīm ev' âsmin mahati vihāre vīta|rāga|bhikṣu|
śata|parigṛhīte n'âtidūre nirvāṇa|mārga|deśini tattva|bu-
bhutsunā praveṣṭavyam.

Iti niṣkrāntau.

Prastāvana.

1.25

PROLOGUE: DISILLUSION

I myself am eager to know the truth. I will enter this great monastery nearby, where hundreds of monks, who have transcended passion, live, and which shows the path to final release.

*Exeunt ambo.
End of the prologue.*

1.25

PRELUDE TO ACT ONE: THE BUDDHA'S TEACHING

(*Tataḥ praviśati āsana/sthaḥ rakta/paṭa/saṁvītaḥ śākyā/BHI-
KṢUR UPĀSAKAŚ c' āgrataḥ.*)

BHIKṢUH: (*savairāgyam*)

Anādau saṁsāre sthitam idam aho mūḍha|manasāṁ
janitvā jantūnāṁ maraṇam atha mṛtv” āpi jananam.
iyam sā duḥkhānāṁ saraṇir iti saṁcintya kṛtinā
nidhātavyam ceto janana|maraṇ’|ōcchedini pade.

UPĀ°: ‘Bho bhadaṁta, kiṁ khu edam jaṇaṇa|maraṇa|vava-
hāra|bāhiram ṭhāṇam? keṇa vā uvāeṇa edam pāvīyadi?'

1.30 BHIKṢUH: Dhīman, yadi śuśrūṣur asi tad iha catur|ārya|sa-
tya|parijñāne yatnam ādhehi.

UPĀ°: ‘Bho bhadaṁta, kāīṁ uṇa tāīṁ cattāri ayya|saccāīṁ?’

BHIKṢUH: Dhīman, duḥkham samudayo nirodho mārga iti
catvāry ārya|satyāni.

UPĀ°: ‘Bho bhadaṁta, ittiya|metteṇa ṇa me pavoho uppā-
ṇṇo. savitthareṇa uvadisadu bhavam.‘

BHIKṢUH: Āyuṣman, bodhyase.

1.35 Sva|saṁvedyam tāvat
sukha|visadṛśam duḥkham akhilam;
yatas tasy’ ḫdbhūtiḥ
sa tu samudayo moha|mahimā;
nirodho nirvāṇam
sakala|paritāpa|vyuparama;
upāyas tat|prāptau
kuśala|matibhir mārga uditah.

PRELUDE TO ACT ONE: THE BUDDHA'S TEACHING

*(Then enter the Buddhist MONK, seated on a stool and dressed in a red robe, and his lay DISCIPLE in front of him.)**

MONK: *(with dispassion)*

In this beginningless existence this is the way things are, alas: deluded creatures are born and then die, and dying they are born again. A wise man, seeing that this is the path of sorrow, should direct his thoughts toward the state in which birth and death come to a close.

DISCIPLE: O Reverend, what is this place which is outside the transactions of birth and death? And by what means is it reached?

MONK: My intelligent friend, if you are eager to learn, then 1.30 strive to comprehend now the Four Noble Truths.

DISCIPLE: O Reverend, what are those Four Noble Truths?

MONK: My intelligent friend, Suffering, the Cause of Suffering, the Cessation of Suffering, and the Path: these are the Four Noble Truths.

DISCIPLE: O Reverend, that much isn't enough to enlighten me. Please teach me the details.

MONK: Sir, I'll make you understand.

Pro primo, everything is Suffering, personally experienced as contrary to happiness. That from which it arises is the Cause, the power of delusion. Cessation is Nirvana, the end of all afflictions. The Path is taught by the right-thinking to be the means to attain Nirvana.

1.35

UPĀ°: 「Bho bhadamtā, keṇa dāṇi uvāēṇa appā ḥam dīha-
ra|pabaṇḍha|paüttam mottūṇa duttaram dukkha|gaha-
ṇam ḥivvāṇe ḥivasadi?」

BHIKṢUH: Sādho, na sādhu budhyase. na khalu ātmā nāma
kaś cid yo duḥkha|saṅkaṭam uttīrya nirvāṇam adhiga-
cchatī. nanu,

Samsāra|kā”|āgārasya
dāruṇ’|āyāsa|kāriṇah
ayam eva dṛḍhah stambho
yah sthir’|ātma|graho nṛṇām.

Tathā hi:

1.40 Ayam aham iti paśyato hi jantor
bhavati mam’ ēdam iti dhruvam pratītiḥ.
aham iti ca mam’ ēti c’ āvagacchan
na hi vijahāti jaḍ’|āśayah kutrīṣṇām.

Avipralupta|trīṣṇasya dūre vairāgya|bhāvanā,
anabhyaste ca vairāgye samsāra|taranaṇam kutah?

UPĀ°: 「Bho bhadamtā, jadā dāva ḥatthi yyeva ko vi appā, ko
dāṇi samsāra|dukkhaṇam aṇubhavadi? ko vā edam uttaria
ḥivvāṇ’|āgāraṇam paḍivajjadi?」

BHIKṢUH: (*sasmitam*) Vatsa, nirodho nirvāṇam apavargah
samāptir iti nitye ’pi sati ātmani sutarām aghaṭamānam.
na hi nityasya nirodha upapadyate. tasmād vijñāna|mā-
tram ev’ ēdaṇ harṣa|viṣād’|ādy|aneka|rūpa|rūṣitam anā-
di|prabandha|pravṛtta|vicitra|vāsan”|ānusāra|samāsādita|

DISCIPLE: O Reverend, by what means does the Self leave behind these deep waters of suffering, which have been flowing continuously for a long time and are difficult to cross, to then settle in Nirvana?

MONK: Good fellow, you don't really get it. In fact, there is no such thing as a Self to escape the straits of suffering and arrive at Nirvana. Surely,

This alone is the firm pillar propping up the jail-house of existence, where cruel torment is suffered —one's obsession with a permanent Self.*

To explain:

A creature who believes "this is me" will inevitably be convinced that "this is mine"; and, thinking in terms of "me" and "mine," the dull-minded will surely not give up his harmful desires.

1.40

For someone whose craving has not ceased, the cultivation of dispassion is remote; and how could one cross over the ocean of existence without cultivating dispassion?

DISCIPLE: O Reverend, if there is in fact no permanent self, then who experiences the suffering of existence? Or who rises out of it and arrives at the house of Nirvana?

MONK: (*smiling*) My child, cessation, Nirvana, final beatitude or completion would be all the more impossible if there were a permanent self. For what is permanent cannot possibly cease. Therefore this world is just consciousness contaminated by the various forms of joy, sorrow, etc., having a broad variety of aspects in accordance with

vitat' | ākāra | bhedam amunā nairātmy' | ādi | bhāvanā | mār-
geṇa vyapanīta | vividh' | ὁpādhi | paṭal' | ὁpahita | nān" | ākāra |
kāluṣyam amala | saṃvin | mātra | niṣṭham avatiṣṭhatām vā
santān' | ātmanā, santatir eva vā vicchidyatām ity ayam
eva nirvāṇa | mārgo nedīyān.

UPĀ°: 「Bho bhadaṁta, jadi ḡatthi thiro appā, paraloe kassa kamma | bhoo? inhiṁ pi kassa sumaraṇa | ḡibaṁdhaṇā hoṁti vavahārā?」

1.45 BHIKṢUH: Kuśalam bodhyase.

Artha | kriyā | sādhanatām na nityāḥ
kram' | ākramābhyām upayānti bhāvāḥ.
n' ārtha | kriyām kām cid asādhayanto
bhavanti c' āite param' | ārtha | santāḥ.

Evaṁ hi vadanti nīti | vidah—«yad ev' ārtha | kriyā | kāri tad
eva param' | ārtha | sat» iti. api ca,

N' āyaṁ kumbho naśvar' | ātm" ānyathā vā
heter nāśam mudgar' | āder upaiti.
vyartho vā syād akṣamo vā sa hetuh,
kalpe 'py asy' ānāgamād vā na naśyet.

Ten' ātma | lābha | samanantaram eva bhāvā
naśyanti, bhānti tu tathā sama | santatitvāt.
santāna | vṛttim avalambya ca kartṛ | bhoktr̄-
smṛty | ādi | kārya | ghaṭan" āpi na duḥ | samarthā.

the various latent impressions that have been operating in a beginningless continuum. When this path of the cultivation of there being no self, etc., has grounded this in pure consciousness alone, having removed its many kinds of defilements caused by the mass of various adventitious properties, then let it remain in a stream, or let the stream itself be cut off: this is indeed the fast track to Nirvana.

DISCIPLE: O Reverend, if there is no permanent self, who enjoys the fruit of his actions in the next world? And in the present, too, whose are these activities which are memory-based?*

MONK: I'll skillfully make you understand.

1.45

Permanent entities cannot have causal efficacy either gradually or instantaneously; and since they cannot have efficacy, they are not ultimately real.*

For so say the wise: "Only that which has causal efficacy can be ultimately real."* Furthermore:

This pot,* whether perishable by nature or not, cannot be destroyed by a hammer or other cause. Such a cause would be either useless or incapable;* or because this cause might not occur for an aeon, the pot might not perish.

Therefore entities perish as soon as they come into existence, but they appear real because they are in the same continuum.* Also, because they exist in a continuum, it is easy to account for the fabrication of effects, such as a stable agent who is also the

1.50 UPĀ: 「Jadi saalo khaṇa|bhāṅguro bhāva|sattho, ṇatthi yye-va edassa biie khaṇe avatthidī, tā kahāṁ eso viṇṇāṇeṇa visaī|kādum pārīadi? attho khu viṇṇāṇeṇa saha aṇu vā teṇa pakāsijjade, viṇṇāṇaṁ vā jaṇemto vi ḥo ḥiāmṭaṇaṁ āāram vā appatteṇa teṇa visaī|karīadi. aṇṇahā edam pa-ccakkhaṁ khaṇa|bhāīṇo dullaham.」

BHIKṢUH: Āyuṣman, yadi sphuṭam paśyasi tad artho 'pi nāma na kaś cid vijñānasya yo viṣaya|bhāvam upayātī. jñānam ev' ēdaṁ nīla|pīt'|ādy|ākāra|khacitam avabhāti. kutah?

Ākāra|dvitay'|āśritaṁ na yugapaj
jñān'|ārthayor vedanam
loke, 'rthaś ca jaḍah prakāśa|vapusā
jñānenā ced gṛhyate,
syād ādau grahaṇam pradīpavād, anā-
kāram ca no gṛhyate
jñānam. tena tad eva bhāti vividh'|ā-
kāram. kuto 'rtho 'parah?

Tasmāt sarvam śūnyam
sarvam kṣaṇikam nirātmakam sarvam
sarvam duḥkham it' īttham
dhyāyan nirvāṇam āpnoti.

enjoyer of the fruits of the deeds of that agent, and memory, etc.

DISCIPLE: If all entities are momentary, i.e., do not remain 1.50 for a second moment, then how can consciousness make them its object? It is quite clear that an object must be revealed either together with consciousness or afterward, and by it. Or, even if it produces cognition, it cannot be made its object without that cognition being confined or taking on some form. Otherwise we cannot account for the perception of something momentary.*

MONK: Sir, if you see clearly then there isn't really such a thing as an entity to become the object of consciousness. It is consciousness itself that appears, inlaid with blue, yellow and other forms. If you ask why?

People do not have a simultaneous, biform perception of the cognition and its object. And if the object, which is devoid of consciousness, is grasped by intrinsically radiant cognition, then grasping would be grasped first, just as the light of a lamp is perceived first. But a cognition without a form cannot be grasped. Therefore this cognition itself shines with various forms. How could there be any other objective entity?

Therefore everything is empty, everything is momentary, everything lacks an enduring essence, everything is suffering. Meditating in this way one reaches Nirvana.

Nepathye gandikā/dhvaniḥ

1.55 UPĀ°: (śrutvā) 'Bho bhadamatā, eso khu saala|bhikkhu|saṁgha|saṁghaṭaṇa|velā|pisuṇo gamḍi|saddo samucchalio, tā ettha bhavam̄ pamāṇam!'

BHIKṢUH: Yady evam̄ tad yathā velā n' âtikrāmati tathā sa-mācarāmaḥ. (*utthāya parikramya diśo 'valokya*) esa khalu mṛṇāla|tantu|dhavala|yajñī|ōpavīta|lāñchita|śyāma|vakṣa-ḥ|sthalo venu|yaṣṭi|hastah ko 'pi brāhmaṇa|yuvā ito 'bhi-vartate. tad yāvad esa na velā|vighnam utpādayet tāvad yathā|prāptam anutiṣṭhāmaḥ.

UPĀ°: 'Bho bhadamatā, ko vi a kālo edassa bamhaṇa|juvā-nassa iha tthidassa vatṭadi. jassim̄ yyeva khanē imassim̄ rukkha|mūle bhadamtō uvaviṭṭho tassim̄ yyeva khanē eso iha paviṭṭho bhadamtēṇa ṇa lakkhido. ladā|jāl'|am-tarideṇa ediṇā sayalo yyeva āyaṇṇido bhadamatā|vaṇṇido uvaeso.'

BHIKṢUH: Yady evam̄ tataḥ kim̄ tathā|vidhen' āiva vayam idānīm velām̄ laṅghayāmaḥ?

Iti sah' ḫpāsakena niṣkrāntaḥ

A wooden gong sounds offstage.

DISCIPLE: (*listening*) O Reverend, that must be the wooden 1.55 gong that marks the time for the whole community of monks to come together. So it is for your Reverend to decide what we ought to do!

MONK: In that case let's make sure we are not late.* (*They stand up, walk about and look around.*) Here comes a young brahmin, his dark chest marked by a sacred thread white as a lotus fiber, and with a bamboo staff in his hand. Let us take appropriate action lest he should make us miss the appointed time.

DISCIPLE: O Reverend, this young brahmin has been standing here for quite a long time. He came here at the very moment you sat down under this tree, though Your Reverend did not notice him. Hidden by the net of vines, he overheard the whole teaching Your Reverend gave.

MONK: Be that as it may, why should I be late now on account of a person like this?

Exits together with the DISCIPLE.

ACT ONE:
THE BUDDHISTS DEFEATED

1.60 *Tataḥ praviśati yathā/nirdiṣṭah SNĀTAKO BATUŚ ca.*

SNĀTĀḥ:

Sv’|âdhyāyah paṭhito yathā|vidhi, parā-
 mr̥ṣṭāni c’ âṅgāni ṣaṇi,
 mīmāṃs” āpi nirūpit” ēti vihitāṃ
 karma dvijanm’|ōcitam.
 nity’|ādhūta|kutarka|dhūsara|girāṃ
 yāvat tu Veda|dviṣām
 nyakkāro na kṛtaḥ kṛtārtha iva me
 tāvan na vidyā|śramah.

Agryāś c’ āite Veda|viplava|kṛtām ku|buddhayaḥ Šauddhodani|śisyakāḥ. tad enān eva stenān iva tāvan nigṛhṇīmah.
(parikrāmati.)

BATUḤ: 「Ayya, uvaṇīdam mae edam ḥān’|ōvaaraṇam. ḥāndum pathido ayyo.」

1.65 SNĀTĀḥ: Kim c’ ātah?

BATUḤ: 「Na khu aṇuūlam uvaciṭṭhadi. vihāra|gāmī khu esa magga|jaṇo sayalo samcaradi.」

SNĀTĀḥ: Nanv atra vihāre bhiksūn avalokya tataḥ snāsyāmah.

BATUḤ: 「Jaṁ ayyo āṇavedi.」

Ubhau parikrāmataḥ.

Then enters the GRADUATE as described above, and the BOY. 1.60

GRADUATE:

I have duly studied the Veda, mastered the six auxiliary sciences,* and examined *Mīmāṃsā** as well. Thus I have performed the duties appropriate for a twice-born person. But until I humiliate the enemies of the Veda, who dirty their speech with incessantly brandished pernicious argumentation, the efforts I made in my studies will seem frustrated.*

And these stupid disciples of Shuddhódana's son* are foremost among those who vandalize the Veda. Thus they will be the first for me to punish like thieves. (*He walks about.*)

BOY: Sir, I have brought along the bathing paraphernalia. You were going to bathe, sir.

GRADUATE: So what?

1.65

BOY: The circumstances are clearly not favorable.* All these people on the road must be going to the monastery.

GRADUATE: Then let's take a look at the monks in this monastery first, and bathe afterward.

BOY: As you command, sir.

Both walk about.

1.70 SNĀTĀ^o: (*agrato 'valokya*) Aho vihārasya rāmaṇīyakam! iha
hi

Prāśadāḥ śāśi|raśmi|śubhra|himaśad|
śringa|pratisparddhināḥ,
snigdhāṇy āmra|vaṇāni, śādvala|cītā
hṛdyā latā|maṇḍapāḥ,
unmīlād|bisa|kanda|dantura|śarad|
vyom'|ānukār'|ōdakāḥ
padminyo viharat|saro|ruha|rājō|
rakt'|āṅga|bhṛting'|āṅganāḥ.

Padminīm nirvarṇayan

Adhah|śākhāir ūrdhva|
sthita|vitata|mūlaiḥ kamalinī|
jalaṁ dhatte lakṣmīm
pulina|taru|śaṇḍaiḥ pratimitaiḥ.
ih' āntar dṛṣyante
viṭapa|viniviṣṭāḥ kṣiti|ruhāṁ
vihaṅgāḥ khādantah
phala|śakalam uttāna|vadanāḥ.

BATUH: 'Ayya, pekkha eyāṇam maüa|pavaṇ'|am̄dolia|vicitta|
dhaya|vāḍa|mam̄dia|meru|gaṇḍiā|ṇivvisesa|pāśād'|abb-
ham̄tara|viṇivesidāṇam kaṇaa|maïāṇam pajjharamta|ṇi-
ram̄tara|pahā|vitthāraga|sumḍara|vaṇṇ'|ābharanā|bhūsiā-
ṇam Buddha|paḍimāṇam caṇḍaṇa|ghaṇasāra|ghusinā|
maaṇāhi|vilevaṇa|kusuma|dhūv'|ōvahāra|sāmiddhī. aho
acchariam!

1.75 SNĀTĀ^o: (*nirvarṇya*) Na khalu tapasvi|jana|maṭhikā|sthānam
idam, rāj'|ōdyānam etat. kaṣṭam bhoh kaṣṭam!

GRADUATE: (*looking ahead*) O what a charming monastery!* 1.70
For here

There are temple-towers rivalling Himalayan peaks gleaming with moonbeams; dense mango groves; delightful vine bowers full of grass; and female bees, their bodies reddened with lotus pollen, are roaming above the lotus ponds, whose water bristles with emerging lotus shoots, and imitates the autumn sky.

He looks at the lotus pond.

The water of the lotus pond is beautiful with the groups of trees on the bank reflected branches downward and their extensive roots upward. Here on the water I can see birds sitting on the tree boughs, eating pieces of fruit with open beaks.

BOY: Sir, behold the abundance of offerings: flowers, incense, and anointments of sandal, camphor, saffron and musk, offered to golden Buddha-images radiating dense, great effulgence, nicely colored and adorned with decoration. These images are housed within high temples similar to Mount Meru and decorated with colorful flags trembling in the gentle breeze. How wonderful!

GRADUATE: (*looking*) Clearly this is not a seminary for ascetics, this is a royal garden! *O tempora o mores!* 1.75

Viṭṭa|pathika|luṇṭhyamānair
 vandhye pathi jāta|gahana|diṇ|mohaiḥ
 asthāne kṣipyante
 vividhāni dhanāni dhanavadbhiḥ.

Kil' āpramāṇe 'py asmiṇn āgame viṣaya|sukha|parāṇīmu-
 kha|manasāṁ samādhi|bhāvan" |ābhyaśa|saktānāṁ yathā
 tathā kalpita|prāṇa|vṛttināṁ kim evam|vidhair anupaśā-
 nta|jan' |ōcitar bhoga|sādhana|vibhavaiḥ?

BATUH: 「Ayya, pekkha pekkha, edassim dhavala|hara|sihare
 surahi|kusuma|dhūva|gaṇḍha|pabbhāra|ṇibbhara|bha-
 rida|dasa|disā|muhe ede vaṇḍaā bhoan' |ōmmuha vva
 dīsam̄ti.」

SNĀTA: Sādhu lakṣitam. tat kadā cid āvāṁ dṛṣṭvā sva|vyā-
 pāra|yantranāṁ anubhaveyur ete bhikṣavah. tad ih' āi-
 va latā|maṇḍape tāvad ebhir anupalakṣyamāṇau kṣaṇam
 paśyāva eṣāṁ vyavahāram.

1.80

Tathā kurutah.

SNĀTA: (*sakautukam avalokya*) Aye! kena cid api bhikṣu|sa-
 īgha|bhojan' |ōnmukhena nāpi snātam.

BATUH: 「Citt̄hadu ḥāṇam, ambara|parivattanā|mettam pi
 ṇa kadaṇ!」

SNĀTA: (*nipuṇam nirvarṇya*) Ācamana|kalpo 'py eṣāṁ śū-
 dra|nirviśeṣah. katham! catvāro varṇā varṇa|saṅkarā api
 vā sarva ev' āikasyāṁ pañktau bhuñjate! aho ramyam
 āśrama|vratam!

Robbed by their rakish guides, the rich have completely lost their way on a futile path, and throw away their manifold riches on unsuitable things.

Even if this religion is a sham, this abundance of forms of entertainment fit for those who are not at peace is useless for people who have allegedly turned their mind away from sensual pleasures, devoted to the repeated cultivation of meditation and sustaining themselves in whatever way.

BOY: Sir, look, look, these Buddhist devotees seem to be ready for the meal in the tower of this whitewashed mansion, which completely fills the ten quarters with masses of fragrance of perfume, flowers and incense.

GRADUATE: Well observed. Perhaps these monks would feel inhibited in their habits if they noticed us.* So now we shall observe their practice for a second right here in this bower of creepers, unnoticed by them.

They do so.

1.80

GRADUATE: (*looking full of expectation*) Goodness! None of them has even performed his ablutions in his haste to eat the monastic meal.

BOY: Let alone bathing, they haven't even changed their clothes!

GRADUATE: (*looking carefully*) Even their procedure for purification by sipping water is the same as that of Shudras! Golly! People from the four estates and even those from the mixed estates are all eating in one and the same row! How pleasant is this ashram's observance!

BATUH: 'Ayya, ḥa ittiām yyeva edam! pekkha edāṇa parivisam̄tiṇa bhakkha|dān' |ōmmuhāṇa thora|thaṇa|mam̄da-lāṇa dāsīṇa viviha|vibbhamā kaḍakkhā bhikkhu|vayane-su ḥivadām̄ti. edam̄ ca kiṁ pi ḥimmala|kalasa|ṇikkhitam̄ pāṇayam̄ uvaṇīdām̄.

1.85 SNĀTĀ:

Pakva|rasa|śabda|nihnutam
anya|vyapadeśam atra madhu|pānam,
māṁs'|āśanam̄ ca koti|
traya|rahitam. Aho tapaḥ kṛcchram!

BATUH: 'Ayya, pekkha pekkha, eso bhikkhū,
'Tisio vi piaī ḥa tahā jīhāī bhamam̄ta|kuvalaam̄ pāṇam̄,
diṭṭhīhi jahā dāsīṇa viāśia|loaṇam̄ vaṇam̄.

SNĀTĀ: Bhavatu, dṛṣṭo vīta|rāgāṇām āśrama|samācārah.

1.90 BATUH:

'Ujyāṇesu ḥivāso,
sulaham̄ pāṇam̄ ca sulaham aṇṇam̄ pi,
ḥa ya kiṁ pi ḥiyama|dukkham̄:
dhaṇṇo vam̄dattaṇam̄ lahaī.'

SNĀTĀ: Alam idānīm parihāsena. eṣa sa mahā|paṇḍitah prasiddho Dharmottara|nāmā bhikṣuh kṛt'|āhārah prāsādād avatīrya taror adhaś chāyāyām śādvala|bhuvam adhyāste. tad upasarpāva enam.

Tataḥ praviśati yathā/nirdiṣṭo BHIKṢUR UPĀSAKAŚ ca.

ACT ONE: THE BUDDHISTS DEFEATED

BOY: Sir, there is more! Look, here are buxom maid-servants ready to serve the food, and catching the eyes of the monks with their flirtatious glances! And here some drink is being served in a spotless jar.

GRADUATE:

1.85

There is wine here masquerading as “fruit juice”,* and there is meat allegedly fit for vegetarians.* Oh, what cruel asceticism!

BOY: Sir, look, look, this monk*

Although thirsty, is not so much drinking the beverage, in which a water lily is whirling, with his tongue as he is drinking with his eyes the candid faces of the maid-servants.

GRADUATE: That will do, we have seen the monastic discipline of the passion-free.

BOY:

1.90

Living in pleasure gardens, with drink and food both easy to obtain, untroubled by restrictions: lucky are those who become Buddhists.

GRADUATE: That's enough jeering now. Here comes the famous great scholar Dharmóttara, the Buddhist monk. Having finished his meal, he is descending from the palatial building to sit down on a grassy spot, in the shade under a tree. So let's approach him.

Then enters the Buddhist MONK as described above, and his DISCIPLE.

BHIKṢUH: Āyuṣman, api gṛhītam tad bhavatā hṛdaye dayā|
nidher bhagavato Bodhi|sattvasy' ḫpadeśa|jātam?

1.95 UPĀ°: *Puṇo vi bhadaṁto aṇuggahaṁ karissadi.*

BHIKṢUH: *(agrato 'valokya)* Ayam asāv ady' āpi brāhmaṇa|
yuvā sthita eva. vivakṣor iv' āsyā mukhaṁ paśyāmi.

SNĀTĀ°: *(upasṛtya)* Bhikṣo, kuśalino bhavantah? kaccid avi-
ghnam upapadyata iyam āśrama|caryā?

BHIKṢUH: Svāgatam. anupahat" ēyam śādvala|bhūmiḥ. upa-
viśyatām.

SNĀTĀ°: *(upaviśya)* Kim punar asy' ḫpadiṣṭam ācāryeṇa yatr'
āivam grahaṇam pṛcchhyate?

1.100 BHIKṢUH: *(upāsakam uddiśya)* Brūhi, yad esa pṛcchati.

SNĀTĀ°: K" ēyam avajñā, «upāsaka brūhi!» iti? baṭo, śrīṇv
asya yad ayam ācaṣṭe.

BHIKṢUH: Brāhmaṇa, «śrīṇv asmāt» iti nanu vaktum yu-
tam.

SNĀTĀ°: Bho rakta|paṭa! na khalu «ākhyāt" ḫpayoge» ity asya
viṣaya evam|vidhāḥ pralāpāḥ. hanta, «naṭasya śrīṇoti» ity
ayam ev' ātra nyāyo yuktaḥ.

BHIKṢUH: Aho maukharyam dvijanmano yasya tri|bhuva-
n'āika|guroḥ parama|kāruṇikasya bhagavato Buddhasya
<sāsanam>* pralāpah!

ACT ONE: THE BUDDHISTS DEFEATED

MONK: Sir, have you treasured up in your heart the teachings of the most compassionate Lord Bodhi-sattva?

DISCIPLE: Please, Reverend, favor me again.

1.95

MONK: This young brahmin whom we saw before is still there. His face looks like he is eager to speak.

GRADUATE: (*approaching*) Monk, how are you? I trust that your religious observance continues unimpeded.

MONK: Welcome. This grassy spot is not impure. Please sit down.

GRADUATE: (*sitting down*) But what is it that you, as mentor, have taught him, that you were just asking if he had grasped?

MONK: (*to his DISCIPLE*) Reply to his question.

1.100

GRADUATE: What an insult: “Disciple, reply”! Boy, listen to what he says.

MONK: Brahmin, surely the proper usage is “Learn from him.”

GRADUATE: My dear red-robe! Ravings like this are not governed by the grammatical rule “The noun denoting the teacher is in the ablative case if there is a formal instruction.” Look, the only appropriate usage here is “He hears from the actor in the genitive case.”*

MONK: O what an abusive twice-born, for whom the <teaching> of the supremely compassionate Lord Buddha, the only master of the three worlds, is raving!

1.105 SNĀTĀ°: (UPĀSAKAM *uddiṣya*) Tvam api kathaya tāvat, kim anena pāṭhito 'si.

UPĀ°: *Naṁ cattāri me ayya|saccāī guruṇā uvadiṭṭhāī dukkham̄ samudao ḥiroho maggo tti,*

SNĀTĀ°: (*sasmitam*) Idam̄ tat parama|kāruṇika|śāsanam? ayam̄ ca na pralāpo yatra nairātmya|darśanam̄ śreyo|mārga iti gīyate?

BHIKṢUH: Dvijāte, agnīṣomīy'ādi|paśu|viśasanam̄ śreyah| sādhanam̄ sādhv ity etad|drṣṭi|bhāvanā|kaluṣit'|āntah| karaṇānām̄ bhavad|vidhānām̄ pralāpa iv' āyam ābhāti param'|ārth'|opadeśah.

SNĀTĀ°: Katham? ayam̄ durācārah̄ śākyo Veda|vākyeṣv api vivadate! kim kurmah? kasy' āgrato brūmah? patita|saṅgha|sambādha ev' āyam vihāro vartate. (*diśo 'valokya, saharṣam*) aho bat' āmī vihār'ōdyāna|darśana|dohadino 'tibahavaḥ puṇyair atra|bhavanto Viśvarūpa|prabhṛtayo mahā|vidvāṁsaḥ prāśnikā upasthitāḥ. bhavatu, labdho 'vasarah̄ pāpānām̄ nigrahasya.

1.110 *Tataḥ praviśanti yathā/vibhavam̄ PRĀŚNIKĀH.*

PRĀŚNIKĀH: Eṣa snātaka|Saṅkarṣaṇa eṣa ca bhikṣu|Dharmottaro vivadāmānāv iva vadana|lakṣmy" āiva lakṣyete. hanta, paśyāmas tāvat. (*gosthīm̄ parikrāmanti.*)

GRADUATE: (*to the DISCIPLE*) As for you, tell me now what 1.105
he taught you.

DISCIPLE: Why, the master has taught me the Four Noble
Truths: Suffering, the Cause of Suffering, the Cessation
of Suffering, and the Way.

GRADUATE: (*smiling*) That's the teaching of the supremely
compassionate one? And this is not raving where the
realization of having no Self is celebrated as the path
leading to salvation?

MONK: Brahmin! The teaching of Ultimate Reality seems
to be raving for the likes of you, your mind muddled
by cultivating the doctrine that the slaughter of animals
like the one sacrificed for Agni and Soma is a means to
attain salvation!

GRADUATE: What? This depraved Buddhist finds fault even
with Vedic ordinances! What shall I do? In whose pres-
ence shall I speak? This monastery is crowded only with
the community of renegades. (*He looks around and says
delightedly*) Great! As a reward of my good works, Vish-
varupa and these other many honorable professors have
come eager to see the garden of the monastery, handy
arbiters for me. All right, I've got the opportunity to
punish these criminals.

Then enter as many ARBITERS as can be afforded.

1.110

ARBITERS: To judge just by the luster of their faces, this
graduate, Sankárshana, and this Buddhist monk, Dhar-
móttara, appear to be quarrelling. Come, let's have a
look. (*They make a few steps around the gathering.*)

BHIKṢUH: Svāgatam āryāḥ, ih' ḫpaviśyatām. (*iti śādvala/bhūmīm nirdiśati.*)

PRĀŚNIKĀH: (*upaviśya*) Kim iha prastutam? (*iti BHIKṢUM pṛcchanti.*)

BHIKṢUH: Amuṣya yajñ'ḥopavītino Bodhi|sattv'ḥopadeśah pralāpa iv' ābhāti.

1.115 SNĀTĀḥ:

Ayam aham, eṣa ca bhikṣuḥ,
parīkṣakāḥ kṛtadhiyo bhavanta iti
sār'ḥāsāra|vicāre
kuto 'nya evam|vidho 'vasarah?

PRĀŚNIḥ:

Nyāyyam ced abhidhīyate parimitam
siddh'ḥānta|bījam vacaḥ,
heyam cec chala|jāti|nigraha|pada|
prāyam kathā|ḍambaram,
n' āiv' ērṣyā hṛdi, vāci no paruṣatā,
na bhrū|vibhedo mukhe,
sādhūnām yadi vāda eṣa tad ime
sarvatra sabhyā vayam.

BHIKṢU|SNĀTAKAU: Evam etad yath" āryāḥ samādiśanti.

1.120 PRĀŚNIḥ: Tat ko 'tra|bhavatoḥ prathama|pakṣavādī?

SNĀTĀḥ: Kṛta eva bhikṣuṇā pūrva|paks'ḥopanyāsa upāsakam prabodhayatā.

MONK: Welcome, gentlemen, please take a seat here. (*Saying this, he points at the grassy spot.*)

ARBITERS: (*sit down and ask the MONK*) What are you discussing?

MONK: That person invested with the sacred thread calls the Bodhi-sattva's teaching raving.

GRADUATE:

1.115

Here am I, and here is the monk, you are prudent arbiters: what an incomparable opportunity to consider the strong and weak points of the argument!

ARBITERS:

If your talk is correct, moderate, and springs from the established truth; if you avoid discourse full of quibbles, futile rejoinders, and vulnerable points, with a noisy mass of bad disputation; if there is no envy at all in your heart, no roughness in your words, no frowning on your face; if this is a discussion among virtuous persons, then we are always ready to serve as assessors.

MONK & GRADUATE: It will be as you command, gentlemen.

ARBITERS: So which one of you has put forward his thesis 1.120 first?

GRADUATE: The monk has indeed set forth the *prima-facie* view while teaching the disciple.

BHIKṢUH: (*snātakam uddiṣya*) Api śrutam tad bhavatā?

SNĀTA°: Śrutam.

BHIKṢUH: Yady evam tad anubhāsyatām.

1.125 SNĀTA°: Bāḍham. saṅkṣepata ev' ānubhāsyate tāvat.

Duḥkham, tasya nimittam,
 tad|uparamas, tad|upapattaye mārgah
 nairātmya|darśan'|ākhyas,
 tat|siddhiḥ kṣaṇikatā|siddheḥ.

Tat kṣaṇikatvam sattvān,
 nāśam prati kāraṇ'|ānapekṣatvāt.
 smṛty|ādi|vyavahārah
 santāne hetu|phala|bhāvāt.

Kṣaṇiko 'pi na bāhyo 'rthaḥ
 kaś cit samvitti|viṣayatām yāti.
 ākāra|nicaya|khacitam
 cakāsti vijñānam ev' ēdam.

Tasmāt sarvam śūnyam,
 sarvam kṣaṇikam, nirātmakam sarvam,
 sarvam duḥkham it' īttham
 dhyāyan nirvāṇam āpnoti.

1.130 (BHIKṢUM *Uddiṣya*) api bhavaty evam?

BHIKṢUH: (*sāvajñam*) Āṁ, bhavati saṅkṣiptam.

SNĀTA°: Tad atr' ēdānīm śrūyatām.

PRĀŚNI°: Avahitāḥ smaḥ.

MONK: (*to the GRADUATE*) Did you hear it?

GRADUATE: I did.

MONK: If so, then repeat it.

GRADUATE: Of course. I'll be brief:

1.125

Suffering; its cause and its cessation; the path to attain that, called “the realization of having no Self”; this is established through the establishing of momentariness.

Things are momentary because they exist, and since their destruction requires no cause. Activities such as memory are possible because of causal relations in the continuum.

But no external thing, even if it were momentary, can become the object of cognition. This consciousness alone shines forth, studded with a multitude of forms.

Therefore everything is empty, everything is momentary, everything lacks an enduring essence, everything is suffering. Meditating thus one reaches Nirvana.

(*To the MONK*) Is it O.K. like that?

1.130

MONK: (*contemptuously*) Yes, as a summary.

GRADUATE: Now it is my turn.

ARBITERS: We are all ears.

SNĀTA°:

1.135 Ayam yath”|ōktah kṣaṇa|bhaṅga|siddhau
 satyām bhaved apy apavarga|mārgaḥ,
 vicāryamāṇās tu na naipuṇena
 sprśanti bhāvāḥ kṣaṇa|bhaṅguratvam.

BHIKṢUH: Kutah?

SNĀTA°: Hetv|abhāvād eva.

BHIKṢUH: Nan’ ūkto hetuh: «sattvāt» iti.

SNĀTA°:

1.140 Sattv’|ākhyām yad avādi mānam alasad|
 dr̥ṣṭānta|vandhy’|ātmanah
 sambandha|grahaṇām na śakyam ɪjunā
 mārgeṇa dhūm’|āgnivat.

BHIKṢUH: Yady evam tataḥ kim? vyatireka|mukhen’ āpi
 vyāpti|graho vyāptigraha eva.

Nityebhyah krama|yaugapadya|virahād
 vyāvartamānam punas
 tat sattvām nidadhīta bhaṅgiṣu padam
 gaty|antar’|āsambhavāt.

GRADUATE:

Even if this aforementioned path to final beatitude does exist, provided that momentariness is established, nevertheless, when one thoroughly examines entities, they do not come in contact with momentariness.

1.135

MONK: Why not?

GRADUATE: Simply because there is no logical reason for that to be so.

MONK: But surely the logical reason has been put forth: "because of existence."

GRADUATE:

The concomitance with the probandum, i.e., "momentariness," of the proof of "existence," which you Buddhists teach cannot be ascertained in a straight way, as can be in the case of smoke and fire, since no example appears to support it, and since therefore it is useless.*

1.140

MONK: If so, then what of it? Ascertaining the concomitance even by means of logical discontinuance is still an ascertainment of the concomitance.*

But that existence,* being excluded from permanent things because of the absence of both gradual and instantaneous efficacy, will have a foothold in momentary entities, because it has nowhere else to go.*

SNĀTĀ°:

Nityebhya iva ten' áiva vyāpak'|āsambhavena te
kṣaṇikebhyo 'pi bhāvebhyah sattvam vyāvartatetarām.

1.145 Paśya:

Utpadya kām cid api yady ayam ārabheta
bhāvah kriyām kṣaṇikatām na tathā sat' īyāt.
tasy' ātma|lābha|samanantaram eva mr̄tyu|
kroḍī|kṛtasya karaṇ'|āvasaraḥ kuto 'nyah?

BHIKṢUH: Kṣaṇa|bhaṅgiṣu bhāveṣu nanv iyān eva kārya|kā-
raṇa|bhāvah: «idaṁ pratīty' ēdaṁ pratīyate» iti pratītya|
samutpāda|mātram.

SNĀTĀ°: Asty atr' ānyad api vaktavyam. tad āstām. idam
tu brūmah: asmin mate kāraṇatvam eva na tāttvikam,
bhāvānām višeṣa upādāna|kāraṇatvāt.

Tatra sva|karma|phala|bhoga|samarthan'|ādi
jñāneṣu hetu|phala|bhāva|kṛtam samagram
hīyeta. hetu|phala|bhāva ih' āstu ko 'pi:
jñān'|āntareṣu para|santati|jeṣu tulyah.

GRADUATE:

Existence is all the more excluded even from your momentary things, just as from permanent things, because they, too, cannot have the invariably con-comitant property.*

Look:

1.145

If this entity performed an action after it had arisen, in that case it could not be momentary. Or, if it is embraced by death immediately after coming into being, how could it have another opportunity to act?

MONK: But, surely, causal relationship among momentary things is only this much: “after cognising A, B is cognised,” that is, merely “arising of a cognition after getting a former cognition.”*

GRADUATE: There is more to be said in this matter, but let it be for now. Instead, I put forth the following: on the basis of this view, the condition of being a cause is not real itself, since entities are material causes with regard to a particular thing.

In that state of affairs* all operations, which are brought about by causality, such as the capability of every awareness in a stream to experience the results of its past actions, would fail. Or let there be some kind of causal relation here: * it would be the same with regard to other cognition-phases that have arisen in other streams.

1.150 BHIKṢUR *Adho/mukho bhūmim ālikhati.*

SNĀTA°:

Kārya|kāraṇa|bhāve vā siddhe 'pi param'|ārthataḥ
jñān'|ānyatv'|ānapāyāt kā sva|karma|phala|bhoktṛtā?

Api ca, «kṣaṇikā bhāvāḥ sattvāt» iti sādhyā|viparyaya|sādha-
nād viruddho 'yaṁ hetuḥ.

BHIKṢUH: Katham iva?

1.155 SNĀTA°: Uktam kṣaṇikānām n' ārtha|kriyā|kārityam iti. sthā-
snavas tu bhāvāḥ sahakāri|sannidhāne krameṇa yugapad
vā nirvartayitum utsahanta ev' ēty artha|kriyā|kārityam
iti tat|sthairya|siddhiḥ.

BHIKṢUS *tūṣṇīm āste.*

SNĀTA°:

Ātma|hāniś ca bhāvānām hetv|adhīn" ātma|lābhavat,
anvaya|vyatirekau hi sadṛśāv ubhaylor api.

BHIKṢUH: Nanv anyathā|siddhau vināśa|hetāv anvaya|vyatirekau, tasya visabhāga|santati|nimittatvāt. utpattihetāv
anvaya|vyatirekau kāry'|āntar'|ābhāvān na tathā bhavi-
tum arhataḥ.

The MONK draws on the ground with eyes downcast.

1.150

GRADUATE:

Or even if the causal relation is established as really true, because the otherness of the awarenesses remains, how could anyone enjoy the fruits of his own actions?

Moreover, in the argument “Things are momentary because of their existence,” the logical reason is contradictory, since it proves the opposite of the property to be established.*

MONK: How so?

GRADUATE: It has been stated that momentary entities cannot be efficacious. Permanent things, however, together with the assisting factors, are indeed able to act either gradually or instantaneously: this is causal efficacy, and in this way their stability is proved. 1.155

The MONK remains silent.

GRADUATE:

The destruction of things also depends on some cause, just as their coming into being, for the agreement in presence and in absence of cause and effect is similar for both.*

MONK: But surely, as for the cause of destruction, the agreement in presence and in absence of cause and effect is established in another way, since it* is the cause of a different continuum.* As for the cause of arising, the

1.160 SNĀTA°: (*sasmitam*) Kim icchayā dveṣeṇā vā? kāry'|āntar'|-
ābhāvo 'pi keṣāṁ cin mate durbhaṇo 'bhivyakty|ādeḥ
sambhavāt.

BHIKṢUH:

N' ôtpatti|hetūn virahayya dṛṣṭam
utpadyamānaṁ kva cid eva kāryam.

SNĀTA°:

Vināśa|hetūn virahayya dṛṣṭam
kim vā vinaśyat kva cid eva kāryam?

1.165 BHIKṢUH: Nanu vināśa|hetv|asannidhānān manv|antaresv
api kaś cin na vinaśyed ghaṭa iti niryāso bhavet.

SNĀTA°: (*sopahāsam*) Kaṣṭam bhoḥ kaṣṭam, nityatve ghaṭa-
syā sati samāptā loka|yātrā, utsannāḥ prajāḥ, upasthito
jagatāṁ ghaṭa eva nitya|mṛtyuḥ. yasya hi n' āsti vināśa|kā-
raṇam ākāś'|āder iva bhavatv asau nityaḥ, kim jātam? na
ca n'āsti vināśa|kāraṇam, avayavinām avayava|vibhāg'|ā-
deḥ avaśyam|bhāvitvāt. api ca re mūḍha, bhavat|pakṣe 'pi
ghaṭa|kṣaṇa|santatir anucchinnā tath" āiva kim na dṛṣya-
te? āgatam ced asyāṁ visabhāga|santati|kāraṇam, hanta
tarhi vināśa|kāraṇam api mat|pakṣe tath" āiva āgamiṣyat'
īti sa samānaḥ panthāḥ. tad ayam īdr̥ṣaḥ kṣaṇa|bhaṅga|
pakṣaḥ.

agreement in presence and in absence of cause and effect cannot be thus,* because there is no other kind of effect.

GRADUATE: (*smiling*) Out of desire or aversion? Some people 1.160 hold that we can hardly say that there is no other kind of effect, since manifestation and the like can take place.*

MONK:

No effect has ever been seen arising without the causes of arising.

GRADUATE:

Have you ever seen an effect being destroyed, without the causes of destruction?

MONK: Surely that would mean that no pot could be destroyed 1.165, even with the passage of aeons, if there was no cause of destruction present.

GRADUATE: (*with a sneer*) Mercy on us! If the pot is eternal then worldly affairs are finished, people are ruined, the eternal death of the world, which is nothing but a pot, is breathing down our neck! For let that thing be eternal which has no cause to destroy it, like space, for example: what's the problem with that? But composite entities do have a cause of destruction, because the separation of their constituents, etc., must inevitably take place. Moreover, you imbecile, do you not realize that, even accepting your position, the stream of pot-moments is likewise not destroyed?* If a cause of a different stream has appeared in it, well, then, according to my position, the cause of destruction will also appear in the same

BHIKṢUH *Salajjam āste.*

UPĀ^o: 「Are re dutṭha|bamhaṇa, kadham bhadamtam adhi-kkhivasi?」

BATUH: 「Are re vanṇa|saṃkarā, uvajjhāassa evam vāharasi?」

1.170 UPĀ^o: 「Kassa eso uvajjhāo? ḥavaram eassa utṭa|muhassa.」

BATUH *Sakrodham uttiṣṭhann* UPĀSAKA/mukhe capetām pātayitum icchatī.

SNĀTAKA|BHIKṢU|PRĀŚNIKĀH: Alam alam aticāpalena! (*iti nivārayanti.*)

SNĀTA^o: Api ca sthairya|grāhiṇyā «sa ev’ āyam» iti pratya-bhijñayā bādhito ’yam hetuh. tiṣṭhatu vā pratyahijñā, yad idam animeṣa|drṣṭer atruṭita|sattāka|padārtha|grāhi pratyakṣam tad api bādhakam eva. tasmiṃś ca tādrīśi pratyakṣe sati, yat ke cid avicakṣaṇāḥ kṣaṇa|grāhi praty-akṣam ācakṣate tad api pratikṣiptam eva, kṣaṇasya dīrgha|kālat”|ānupapatter, iha ca tathā grahaṇāt.

PRĀŚNI^o: Kṛtam vistarena.

way: the course of reasoning is the same. So such is this position of momentariness.

The MONK sits embarrassed.

DISCIPLE: Hey, you damned brahmin, how dare you insult the Reverend?

BOY: Hey, you cross-breed, that's how you speak to the professor?

DISCIPLE: Whose professor is he? Only this camel-faced 1.170 feller's.

The BOY jumps up angrily and wants to slap the face of the DISCIPLE.

GRADUATE, MONK, ARBITERS: Keep your hair on! (*They separate them.*)

GRADUATE: What's more, this logical reason is contradicted by recognition that grasps stable things, when we think "This is that same thing." Or let us leave aside recognition. The perception of someone who does not wink, which grasps objects as having unbroken existence, that perception, too, undoubtedly contradicts the logical reason. And although there *is* such a perception, some ignoramuses claim that "perception grasps object-phases": clearly this claim is also refuted, since a moment cannot last for long, and in this case* grasping happens in that way.

ARBITERS: Don't go into further details.

1.175 Ākarṇītaḥ karṇa|sukha|prado 'yam
 tvad|varṇītaḥ snātaka nīti|mārgaḥ.
 tena vyudastah kṣaṇa|bhaṅga|vādo.
 vijñāna|vāde tv abhidhatsva kim̄ cit.

SNĀTĀ^o: Bhikṣo, śrūyatām.

Grāhya|grāhakayor dvayor avagatir
 mā bhūn. nan' ūddyotatām
 jñān'|ātmā: sa kim ātmanah prakaṭayaty
 ākāram anyasya vā?
 n' āham nīlam iti pratītir, idam ity
 eṣā tu saṅgacchate
 vicched'|āvagatiḥ paratra. tad ayaṁ
 grāhyo 'sti bāhyo dhruvam.

BHIKṢUH: Yady asti kim̄ na saṁvedyate?

SNĀTĀ^o: Ka eva āha na saṁvedyata iti? nanu saṁvedyata eva
 «nīlam idam» iti.

1.180 BHIKṢUH: Sādho, jñān'|āvabhāso 'yam, jñānasya prakāś'|ātmakatvāt; n' ārthasy' āvabhāso 'yam, tasya jad'|ātmakatvāt; ubhay'|āvabhāsaś ca n' āst' īti tvay" āpy uktam.

SNĀTĀ^o: Jñānam api prakāśamānam anya|prakāś'|ātmakam
 eva prakāśate, n' ātma|prakāś'|ātmakam. prakāśya|prakāśo hy asau prakāśo, na prakāśa|prakāśa eva. ayaṁ eva
 hi prakāra ūddyotānām. tad uktam, «trayah prakāśāḥ
 sva|para|prakāśāḥ» iti. na tu tadānīm tattvato jñānam

Our ears have delighted to hear this course of argumentation you expounded, graduate. It has refuted the doctrine of momentariness. Now say something about the doctrine of consciousness.

1.175

GRADUATE: Listen, monk.

Let there be no simultaneous perception of both the object and of the cognition that grasps it. If you say, "Let the nature of cognition shine forth," then does it make manifest its own form, or the form of something else? There is no cognition in the form of "I am blue"; rather, this cognition of the other thing as different, namely "that,"* agrees with the facts. Therefore this external object of cognition must exist.

MONK: If it exists, then why is it not experienced?

GRADUATE: Who ever said that it is not experienced? Surely it *is* experienced in the form of "This is blue."

MONK: Good fellow, this is the appearance of cognition, 1.180 since cognition is of the nature of light; this is not the appearance of an object, since it has an insentient nature; and even you said that there can be no simultaneous appearance of both.

GRADUATE: Cognition, too, inasmuch as it shines forth, shines as the shining forth of something else, not as the shining forth of its own self, since this shining is the shining forth of what is to be shone on, and not just the shining forth of shining. For this is the way lights are. It has been said: "The three lights* illuminate themselves

prakāśate, nīl'ādyākāro hi prakāśate. na tu jñānam nīl'ādyākāram, anvaya|vyatirekābhyaṁ tasya gotv'ādivad bodha|rūpatv'ānavadhāraṇād iti.

BHIKṢUS *tūṣṇīm adho/mukho mahīm ālikhati.*

SNĀTĀ^o: Bho atra|bhavantah prāśnikāḥ, kathayata katarah pakṣah virājate?

PRĀŚNI^o: Kim asmān pṛcchasi? bhikṣuṇ” āiva maunam avalambamānenā samarthito bhavat|pakṣah.

1.185 SNĀTĀ^o: Tad vayam idānīm snānāya gacchāmaḥ. anujñātum arhatha. bhavadbhir api dr̥ṣṭam prekṣaṇakam. idānīm yath”ābhimatam anuṣṭhīyatām. (BHIKṢUM *uddiṣya*)

Yady eṣa para|lokāya bhikṣavo bhavaṭām śramaḥ, sthīyatām, kṛtam etena tad|viparyaya|kāriṇā.

Atha kaurukucī|kūrcā|ḍambar'ālamban'ātmakah jīvik”ārthah prayatno 'yam, tad yath”ēṣṭam vidhīyatām.

Iti niṣkrāntāḥ sarve.

Prathamo 'ṅkaḥ.

and other things.”* But it is not really cognition that shines forth then,* for it is forms such as blue that shine forth. And forms such as blue are not “cognitions,” because they are not established by positive and negative concomitance to have the nature of cognition in the way cowness is.*

The MONK draws on the ground in silence, with eyes downcast.

GRADUATE: Honorable arbiters, tell us which one of the two positions is superior?

ARBITERS: Why are you asking us? The monk himself supports your position by keeping silence.

GRADUATE: Then I am going to have a bath now.* Please 1.185 excuse me. As for you, you have seen the spectacle, now do as you please. (*to the MONK*)

Monks, if this effort of yours is for the sake of a better afterlife, then stop, enough of it, since it brings about the opposite result.

If this exertion of yours, namely resorting to masses of hypocrisy and humbug, is in order to make a living, then go on with it as you wish.

Exeunt omnes.

End of the first act.

PRELUDE TO ACT TWO:
LUSTFUL ASCETICS

Tatah praviśati CETAH.

CETAH:

‘Na pivīyadi śīyalā śulā
 ḥa a dāśī śamam̄ lamīadi,
 śulaham̄ ca ḥa mamśā|bhoyaṇam̄
 viśame bamhaṇa|vāśae ido.„

‘Tā kim̄ kalīadi? ḥasti yyeva ḥiya|bhaṣṭake palihalia appaṇo
 gabbha|dāśāṇa gadī. āṇam̄ pi tāriśam̄ bhaṣṭake aveṣkadi
 yeṣu ḥa khajjadi ḥa piṣyadi. jado ajya āṇatte bhaṣṭake-
 ḥa hage: «ale kajjalaā, gaśca pekkha khavaṇaya|vaśadīe
 kim̄ Jīna|raṣkida|bhikkhū asti ḥa va» tti. ḥa a jāṇāmi ka-
 him̄ sā khavaṇaa|vaśadī. (parikramya vīthīm̄ avalokayan
 savitarkam) ‘eṣu vistiṇṇa|lumcida|loma|kim̄śālu|viśala|śa-
 validā ede pamśu|kaṇā laṣkīam̄ti. tā eṣu yyeva luṣka|ga-
 haṇe khavaṇaa|vaśadīe hodavvam̄. (kati cit padāni gatv”
 ḥagrato vilokya saharṣam) ‘iām̄ yyeva sā khavaṇaa|vaśa-
 dī, jado eṣu ḥilam̄talā|ladā|pamjal’|am̄dhayāle luṣka|mū-
 le kuvidam̄ khavaṇiam̄ paśādem̄te eṣe khavaṇae dīśadi,
 (kṣaṇam̄ nirūpya) ‘adi|kovaṇā khu eṣā duṭṭhā khavaṇiā
 yā calaṇa|paḍidam̄ pi edam̄ khavaṇaya|yuāṇam̄ palihalia
 dūlam̄ gadā. eṣe vi tavaśśī paluṣa|vaan̄e khavaṇae dīśadi.„

2.5 *Tatah praviśati picchikā|hastah* KṢAPĀṇAKAH.

*Then enters the DOGSBODY.**

DOGSBODY: *

One cannot drink chilled booze, nor make love to the servant girls, nor is it easy to get a meat dish, in this comfortless brahmin household.

So what to do? A born slave has no recourse if he turns his back on his own masters, that's for sure. Even the errands my master thinks up are such that one cannot eat or drink while running them. For just now my master has ordered me: "Hey, Sooty, go and see if the monk Jina-rákshita is in the abode of the Jain mendicants or not." And I've no idea where that abode of the Jain mendicants can be. (*He walks about, looks at the road, and muses:*) These specks of dust here seem to be speckled by scattered tufts of plucked-out, awn-like hair.* So the abode of the Jain mendicants must be right here in this forest. (*He takes a few steps, looks ahead and says joyfully:*) This must be the abode of the Jain mendicants, since here, under a tree, in the darkness of the dense net of vines, a monk seems to be appeasing an angry nun. (*He looks for a second.*) This harpy nun must be furious indeed: she's shaken off the young mendicant and gone away, even though he threw himself at her feet. And the poor monk seems to have a grim visage.

Then enters a Jain MENDICANT, holding a broom made of 2.5 peacock tail feathers.

KSAPANAKAH: (*sāsram*) 「Haddhī, para|loe durāsāe paḍhamam
khavaṇattānam mae gahiaṁ. khalidassa tattha iñhiṁ di-
ṭṭh|ādiṭṭhā khu me ḥaṭṭhā, jado esā vi duṭṭhā tāvasī ca-
laṇa|paḍidassa vi me ḥa pasidadi.」 (*akṣiṇī pramīrya*) 「ai
duṭṭhā baḍdhaī, gaccha tuvaṁ! kiṁ tae visarisam kam
vi khavaṇiam ḥa pāvissam?」

CETAH: (*vicintya*) 「Jāva eše khavaṇae mam ḥa pekkhadi tāva
hage khavaṇiā|veśam kaduya edam khavaṇaam uva-
śiśam.」 (*ātmānam nirūpya*) 「laṁba|kaṇṇe khu hage. ḥa
āṇaṇe maśśu|lomā me ubbhinṇā. ḥa ya khavaṇiyāṇa ve-
ni|baḍdhe sīsē śambhāvīyadi. tā śuale me khavaṇiā|veśe.」
(*tathā karoti. nirūpya*) 「picchiā|metta|śuṇe śampadam
me khavaṇiā|lūe vaṭṭadi.」 (*agrato valokya saharṣam*) 「śāhu!
khavaṇiāe śamḍhālida|paliccaīam picchiam genhia uva-
śappiśam.」 (*tathā kṛtvā*) 「ayya, paṇamāmi. paliśśamta
mhi śampadam. tā ācakkhaśu mam ajja kahiṁ bhaṣṭake
Jiṇa|rakkhida|bhikkhū vaṭṭadi.」

KSAPA: (*sāśvāsam ātma/gatam*) 「Na esa atta|parammuho vva
me devvo lakkhīyadi. aṇṇā khu esā taruṇa|khavaṇiā uva-
ṇadā.」 (*prakāśam*) 「ai bāla|tavassiṇi, kiṁ tujjha Jiṇa|rak-
khida|bhikkhuṇā? parissaṁtā khu dīsasi. tā iha yyeva
nijjaṇe sisira|ladā|gahaṇe uvavisia vīsama muhuttaam.」

CETAH: 「Kudo me ḥicca|dukkhidāe maṇḍa|bhaggāe vīśā-
me?」

PRELUDE TO ACT TWO: LUSTFUL ASCETICS

MENDICANT: (*weeping*) Poor me! Because of the vain hope of a better afterlife, first I became a Jain monk. I have deviated from that, and now both the present and the future* have come to nothing for me, for this harpy nun, too, is not appeased even if I throw myself at her feet. (*He wipes his eyes.*) Hey, you harpy bitch, get you gone! Can't I find another nun who is not like you?

DOGSBODY: (*pondering*) Before this monk notices me I'll dress up as a Jain nun, and make fun of him. (*He looks at himself.*) To be sure, I have long ears, there are no beginnings of a beard on my face, and no one would expect a Jain nun to wear a ponytail on her head. So I can easily assume the appearance of a Jain nun. (*He does so and looks about.*) Now all I need is a broom of peacock feathers to look like a Jain nun. (*Looking ahead, he says joyfully:*) Splendid! I'll take the nun's broom that she had been holding and then left behind,* and go closer. (*He does so.*) Sir, I bow to you. I am very tired now, so please tell me, where is the reverend monk Jina-rákshita now?

MENDICANT: (*cheering up, to himself*) It seems my luck will not turn its back on me now. Here we have another young nun showing up. (*openly*) O my mendicant girl, what business do you have with the monk Jina-rákshita? You look very tired indeed. So sit down right here in this lonely, cool thicket of vines, and rest for a spell.

DOGSBODY: I've always been unhappy and I'm ill-fated. How could I have a rest?

2.10 KṢAPA°: (*sa/sneham*) 「Kim imassim bāla|bhāve vi te dukkha|kāraṇam?」

CETAH: (*niḥsvasya*) 「Ayya, ciṭṭhadu eše maha ḍaddha|vuttamte. Jīna|rakkhida|bhikkhu|paüttim me ācakkhadu bhavam.」

KṢAPA°: 「Bālie, eso khu Jīna|rakkhida|bhikkhū abbhamtare atta|sissāṇa majjhe vakkhāṇaam kareṇto niaggoha|rukka|mūle ciṭṭhadi. tuvam puṇa khaṇam uvavisia vaṇṇehi dāva attaṇo nivvea|kāraṇam.」

CETAH: (*upaviśya niḥsvasya*) 「Ayya, kim esu śamśāla|hadāe lajjā|niḥāṇe vaṇṇīyadi? (rodit.)」

KṢAPA°: (*akṣiṇī ceṭasy’ ôtpūmsayan*) 「Bālie, vaṇṇehi. hīa|nivviseo khu eso jaṇo bāliāe.」

2.15 CETAH: 「Bāla|kumālika yyeva pavvajida mhi maṇḍa|bhāīṇī.」

KṢAPA°: 「Tado uṇa?」

CETAH: 「Tado īś’|īśi|ubbhijyamta|vilala|juvvana|lakkhaṇāe aṇicchaṇtīe yyeva me aśikkhida|maaṇa|laśāe keṇa vi taluṇa|khavaṇaṇeṇa śīla|khamḍaṇā kadā.」

KṢAPA°: (*saharṣam ātma/gatam*) 「Amaa|ṇaī yyeva me uvaṇṇadā.」 (*prakāśam*) 「bālie, īrisa yyeva samsāra|tīhiḍī. tado uṇa?」

CETAH: 「Ayya, tado kāl’|amtale śaṇiam śaṇiam muṇia|maaṇa|laśām maṇi palihalia śe khavaṇae aṇṇaśśim ḍaddha|muṭṭhīe vuddha|khavaṇiāe paśatte.」

MENDICANT: (*with affection*) You are just a child, but you 2.10 already have a reason to be unhappy?

DOGSBODY: (*with a sigh*) Sir, let us not waste our breath for my execrable story. Please tell me the whereabouts of the monk Jina-rákshita.

MENDICANT: Little girl, this monk Jina-rákshita is inside, delivering a lecture to his disciples, under the *nyag-rod-ha*-tree. But sit down for a second and tell me now the cause of your disillusion.

DOGSBODY: (*sits down and sighs*) Sir, what point is there in relating now the piled-up shame of a girl whom life has crushed? (*He cries.*)

MENDICANT: (*wiping the DOGSBODY's eyes*) Tell me, my mop-pet. I am no different from your heart, sweetie.

DOGSBODY: Ill-fated that I am, I turned a recluse when I 2.15 was just a little girl.

MENDICANT: And then?

DOGSBODY: Then, as the delicate signs of my youth were becoming slightly visible, but I was still not familiar with the savor of passion, some young monk offended my decency, entirely against my will.

MENDICANT: (*joyfully to himself*) I've chanced upon a river of nectar! (*openly*) C'est la vie, sweetie. And then?

DOGSBODY: Sir, then later on, as I had gradually become conversant with the savor of passion, that monk dumped me and got stuck on another firm-fisted* old nun.

2.20 KṢAPA°: 「Teṇa hi saṃmuhādo ṭśīo. paṃgula|amdhā|ṇāam karemha.」

Iti CETĀM kāṇṭhe gr̥hītvā balāc cumbati. CETĀH kṛtaka/lajjam adho/mukham āste.

KṢAPA°: 「Bālie, kiṃ maṇi ḥa pekkhasi?」

CETĀH: 「Kaham ḥu pekkhiśśam? tae vi maṇi palihalia aṇṇādo gamtavvam.」

KṢAPA°: 「Bālie, mā evam bhaṇa. dāsa|vattaniam te karaissam. (cetasya vakṣasi hastam nikṣipya) 「kiṃ ajja vi te thaṇāā ḥa ubbhiṇṇā?」

2.25 CETĀH: *(sa/lajjam)* 「Kiṃ had'|āśā kaliśśam?」

KṢAPA°: *(nābhi/mūle cetasya hastam niveśya puruṣa/lakṣaṇam asy'ōpalakṣya, sa/vilakṣam sa/kopam ca)* 「Haddhī had'|āsa, daḍham tae khalī|kado mhi. (prahartum icchati.)」

CETĀH: 「Ale le tāvaśa|kāmuā, jadi kiṃ pi ācaṣkaśi tā Jīṇa|rakkhida|bhikkhuṇo phukkalaīśśam.」

KṢAPA°: *(kṣaṇam vimṛśya cetasya pādayoḥ patitvā)* 「Na tae eso pariḥāso kassa vi pagāsidavvo.」

CETĀH: 「Kiṃ me ukkocaam?」

2.30 KṢAPA° *pīṇchikā/mūlād uddhṛtya kim api dadāti.*

PRELUDE TO ACT TWO: LUSTFUL ASCETICS

MENDICANT: †... †* Let's do as the lame and the blind in 2.20
the proverb.

*He puts his arms around the DOGSBODY's neck and kisses him
forcibly. The DOGSBODY feigns bashfulness and sits with
eyes downcast.*

MENDICANT: Sweetie, why don't you look at me?

DOGSBODY: How could I look? You too will dump me and
go to another.

MENDICANT: Sweetie, don't say such thing. I shall be your
slave! (*He puts his hand on the DOGSBODY's chest.*) Your
titties haven't even come out yet?

DOGSBODY: (*bashfully*) Poor me, what should I do? 2.25

*The MENDICANT slides down his hand under the navel of the
DOGSBODY, discovers his genitals, and says with shame and
anger: Dammit, you wretch, you've taken me in badly!
(He is about to slap the DOGSBODY.)*

DOGSBODY: Hey, you ascetic lecher, if you say anything I'll
squeal on you to the monk Jina-rákshita!

MENDICANT: (*reflects for a second and throws himself at the
DOGSBODY's feet*) You mustn't tell anyone about our little
joke!

DOGSBODY: What about my hush money?

*The MENDICANT pulls something out from the handle of his 2.30
broom of peacock feathers, and gives it to the DOGSBODY.*

CETAHĀ: 「Kade palihāśe. pāvide kahāvaṇae. adhigayā bhiṣ-
kuṇo paüttī. tā śāmpadāṁ gadua bhaṣṭake viṇṇavemi.」
(*parikramy' āgrato 'valokya ca*) 「ajya dīṭhiā vadḍhaśi! āga-
dā de hiaa|vallahā.」

Tataḥ praviśati yath”/ārtha/KṢAPANIKA. kṣapaṇikā/vesam CETAM nirīksya sersyā/kopam:

KṢAPANIKA: 「Aī duṭṭha|tāvasi, edam pārakkam pīṁchiam
geṇhia kahim gamīadi?」

CETAHĀ: 「Ayye, geṇha edam pīṁchiyam. hage uṇa aṇiccham-
ti yyeva edaśśim ladā|gahaṇe edinā khavaṇaēna khalī|ka-
dā. ḡa me doše.」 (iti niṣkrāntab.)

2.35 KṢAPANIKA: (*kṣapaṇaka/nikaṭam upasṛtya*) 「Are duṭṭha|kā-
mua tāvasi|lampaṭa! pīṁchiā me visumarida tti jāva padī-
nivadia āgada mhi tāva edassim amṭare khaṇa|mettaēna
yyeva edassim ladā|gahaṇe <aṇṇā khavaṇiā ā>liṁgidā. tā
sāmpadāṁ aṇuhavasu attaṇo viṇaassa phalam.」 (iti pīṁ-
chikā/danḍena praharati.)

KṢAPA: 「Mā evam sambhāvedu bhodī. cedao khu eso itthiā|
vesam kadua mām uvahasidum āgado. teṇa had’|āseṇa
kovidā bhodī. jaṁ saccam, kosam te pivāmi.」 (iti kṣapa-
ṇikāyāḥ pādayoḥ patati.)

KṢAPANIKA: 「Kudo de muhe saccam, jassa eso uvasamo?」

PRELUDE TO ACT TWO: LUSTFUL ASCETICS

DOGSBODY: I've made my jest, I've got a coin, I've learned the whereabouts of the monk. So I go now and report to my master. (*He walks about and looks ahead.*) You've hit the jackpot today! Your sweetheart has arrived.

Then enters the real NUN. She perceives DOGSBODY, disguised as a Jain nun, and says full of jealousy and anger:

NUN: Hey, you ascetic wench, where are you going with someone else's broom in your hand?

DOGSBODY: Take it, ma'am. As for me, I've been deceived by the mendicant in this thicket of vines, entirely against my will. It's not my fault. (*He exits.*)

NUN: (*goes close to the MENDICANT*) Hey, you wretched 2.35 lecher, who leers after ascetic women! While I was on my way back, because I'd left behind my broom, in the meantime, in a matter of seconds, you were embracing <another nun>. So now reap the fruit of your discipline! (*She hits him with the stick of the broom.*)

MENDICANT: Do not think so, milady. Can't you see that he was a servant who came here disguised as a woman to make fun of me? That wretch has made you angry. This is the sober truth, I swear it. (*He throws himself at the NUN's feet.*)

NUN: How could the truth come from your mouth, when such is your self-restraint?

MUCH ADO ABOUT RELIGION

KṢAPA°: 「Aññam pi khedḍaam duṭṭha|cedao eso karedi. tā edu
bhodī aññato gacchamha.」 (*sasambhramam*) 「eso khu ba-
mhaṇo ko vi ido āgacchamto dīsadi. tā tuvaradu bhodī.」

Niṣkrāntau.

PRELUDE TO ACT TWO: LUSTFUL ASCETICS

MENDICANT: This wretched servant will make yet another jest, so come, my lady, let's go somewhere else. (*with bewilderment*) I see a brahmin coming in our direction, so hurry up, my lady.

Exeunt ambo.

ACT TWO:
THE FEAST OF DISPASSION

2.40

Tataḥ praviśati SNĀTAKO BATUŚ ca.

SNĀTĀ°:

Kṛtā tāvad goṣṭhī
 sapadi nīpuṇam|manya|manasām
 mad'|ōṣmāṇam teṣām
 aruṇa|vasanānām śamayitum.
 idānīm icchāmaḥ
 kṛpaṇa|matibhiḥ kṛīḍitum ime
 kṛpā|pātra|prāyair
 apī hi saha nagna|kṣapaṇakaiḥ.

BATUḤ: 「Ayyassa sā kīḍā. tāṇa uṇa tavassīṇa savvassa|ṇāso.」

SNĀTĀ°: (*sasmitam*) Yath” āha bhavān. gāvah̄ putra|dāram
 gṛham kṣetram kṛṣi|vanijye sarvam eṣām vinaśyati. kim
 hi dig|ambarāṇām bhikṣā|bhujām vṛkṣa|mūla|vāsinām
 sarvasvam?2.45 BATUḤ: 「Naṁ bhaṇemi. paraloyassa kade dāruṇam dukkha|
 pabbhāram te tavassīṇo aṇuhavam̄ti. tā ayyassa sarassāī|
 pavāhe ḥivadām̄ti. tā assim̄ āgama|rukkhae ḥipphalo yye-
 va edāṇam̄ so paāso.」SNĀTĀ°: Aho kāruṇiko bhavān! bhavatu, bhavad|anurodhān
 mṛdu teṣu prabhaviṣyāmaḥ. tad ehi. prāptā vayam eṣām
 āśrama|padam. praviśāmas tāvat.*Parikrāmataḥ.*SNĀTĀ°: (*agrato 'valokya*) Ayaṁ sa nyagrodha|taru|chāyāyām
 aneka|śiṣya|gaṇ'|ōpāsyamānaḥ kim api vyācakṣāṇa iva
 Jinarakṣita|bhikṣur āste.

Then enters the GRADUATE and the BOY.

2.40

GRADUATE:

First I had a quick debate in order to damp the arrogant ardor of those red-robed fellows who fancy themselves clever. This time I want to toy with the feeble-minded naked mendicants, too, who are little more than objects of pity.

BOY: It is fun for you, sir, but for those poor devils it means the demolition of everything they have.

GRADUATE: (*smiling*) As you say, sir. Cattle, family, house, estate, farming and trade: they lose all they have. What then is the “everything” of sky-clad Jain monks who eat alms and live at the foot of trees?

BOY: Why, I’ll tell you. Those poor devils undergo loads of 2.45 severe austerities for the sake of a better afterlife. Then they fall into the stream of Your Honor’s eloquence. So their efforts will reap no fruit at all from this religion-scrub.

GRADUATE: Well, well! Aren’t you compassionate! All right, to do you a favor I’ll test my strength lightly on them. So come. We’ve arrived at their hermitage. Let’s enter now.

They walk about.

GRADUATE: (*looking ahead*) The Jain monk Jina-rákshita is sitting here in the shade of a *nyag-rodha*-tree, perhaps lecturing about something, while a group of several disciples sits at his feet.

Tataḥ praviśati yathā/nirdiṣṭaḥ kṣapaṇaka/BHIKṢUH.

2.50 BHIKṢUH: (*svagatam*) Aho! duratikramah̄ saṃsāra|cakra|parivṛtti|kramah̄.

Niṣiddham̄ yatnen' āpy
 anusarati tān eva viṣayān,
 na teṣām vaiṣamyam̄
 vimṛṣati vipāke bahu|vidham,
 na vidmaḥ kiṃ kurmo:
 viśati na śive vartmani manah̄,
 na śāmyaty ev' āiṣā
 niravadhir Avidyā bhagavatī.

(*vicintya*) Tath" āpi yathā|śakti tapasvino divā|niśam anuśā-
 syā ev' āmī bhikṣavah̄. (*prakāśam*) [「]bho bhikkhavā₂
 「Paharaī kayamta|vāho,
 visamā saṃsāra|vāūrā|pāsā.
 kaha taraü jīa|hariṇo
 pajjaliyam dukkh'|araṇam iṇam?」

[「]Ahavā₂

2.55 [「]Jīṇa|caraṇa|sumaraṇ'|oggaya|
 ḥisagga|sui|puṇṇa|puggala|balāṇam̄
 kuvido vi kiṃ karissidi
 asaraṇa|sūro haya|kayamto?」

[「]Tā saṃpadam̄

[「]Jhājjadi Jīṇa|vaaṇam̄,
 tava|ṇiyamehiṃ khavijjaī sarīram:
 ittiya|mettam̄ gīṇhaha
 uvaesa|rahassa|savvassam̄.」

ACT TWO: THE FEAST OF DISPASSION

Then enters the Jain monk as described above.

MONK: *(to himself)* Alas! It's extremely difficult to escape the 2.50 turning of transmigration's wheel.*

Even if you hold it back by force, it hankers after the same sense-objects, without considering their various drawbacks in karmic retribution—I don't know what to do: the mind does not take the auspicious path. This goddess of unending Ignorance simply does not give up.

(reflecting) Be that as it may, one just has to discipline these miserable monks day and night, to the best of one's ability. *(openly)* O monks:

Fate, the hunter keeps shooting, the nooses of the transmigration-trap are dangerous. How can the deer that is the soul get through this burning forest of suffering?

Or, rather:

What can wretched Fate, even if enraged, do to those in whom the power of the naturally pure "perfect" soul has arisen through meditation on the blessed Jina's teaching? It bullies only those who are defenseless. 2.55

So now:

Contemplating the words of the Jina and mortifying the body with austerities and observances—that much is the entire secret of the teaching: plant it deep in your minds.

ŚIŚYĀḥ: 「Jaṁ bhaṣṭake āṇavedi.」

SNĀTĀ: (*upasṛtya savinayam*) Api kuśalinaḥ śiṣya|pariṣadā saha bhavantah?

2.60 BHIKṢUḤ: (*savitarkam sva/gatam*) Ayam asau snātakah Saṅkarṣaṇaḥ Saugatāḥ abhibhūya sāmpratam asmān paribubhūṣur ih' āgataḥ. tad apasaraṇam ev' ātra śreyah. durviśāham asya pauruṣam, apūrv" āiṣā vaktr̄|śaktih prajñā ca. (*prakāśam*) svāgatam āryasya. ita upaviṣyatām. kuśalam.

SNĀTĀ: Kim atra prastutam?

BHIKṢUḤ: Kim atra samsāra|gahane prastūyate? yadi santaran̄'|ōpāyah ko'pi prāpyate.

SNĀTĀ: Nanu gṛhīta ev' ātra|bhavadbhir upāyah. tathā hi,

Na hiṁsā, n' āsatyam,
na gṛha|dhana|vāsa|vyasanitā,
na saktir vyāpāre
kva cid api bhav'|ānantara|phale,
tapaś c' ēdaṁ tīvraṁ
vrata|niyama|sambādham anagham:
grahītavyā k" ānyā
saraṇir iha samsāra|taraṇe?

2.65 BHIKṢUḤ: Anukūl'|ālāpa|peśal" āiva bhavādr̄śāṁ nirmitā Prajā|patinā rasanā.

SNĀTĀ: Bhikṣo, tath" āpy ucyatāṁ kah pradeśo vyākhyātum upakrānta iti.

ACT TWO: THE FEAST OF DISPASSION

DISCIPLES: As Your Reverend commands.

GRADUATE: (*comes closer and says politely*) Is Your Honor and the circle of your disciples well?

MONK: (*reflecting, to himself*) That graduate Sankárshana 2.60 has come here, eager to humiliate us this time, after defeating the Buddhists. It's better to back away on this occasion. His valor is irresistible, his oratorical power and his intellect are unique. (*openly*) Welcome, sir. Please take a seat here. Are you well?

GRADUATE: What is the chosen topic today?

MONK: What is worth choosing* here, in the jungle of transmigration? If one could only find some means to escape it.

GRADUATE: Why, you've certainly found the means. To explain:

No violence, no lies, no attachment to house, property or clothes, no absorption in any activity that has its immediate result in worldly existence, and this severe asceticism, faultless and full of vows and observances: what other path could one find here to escape the world of transmigration?

MONK: The Lord of Creatures has fashioned a tongue for 2.65 your ilk, sir, which is very clever at speaking pleasing words.

GRADUATE: Monk, tell me nonetheless what subject you have started to lecture on.

BHIKṢUḤ: Mahad atra kautukam? Ārhatānām anek' | ânta|
vāda eva gṛha|kr̥tyam. sa eva c' ēha prastutah.

SNĀTA°: Bhikṣo, yad ucyate,

Eko bhāvah sarva|bhāva|svabhāvah,
sarve bhāvā eka|bhāva|svabhāvāḥ.
eko bhāvas tattvato yena dṛṣṭah,
sarve bhāvāḥ tattvatas tena dṛṣṭāḥ.

2.70 Iti, tatr' ēdam iha bhavantam pṛcchāmah:

Eko bhāvaś cet sarva|bhāva|svabhāvah,
lokaḥ kāry' | ārthī kutra kam vā niyuṇktām?
sve sve kārye ced asti bhāva|vyavasthā,
n' āiko bhāvah syāt sarva|bhāva|svabhāvah.

Rūpam yady api bhāvānām tulyam kim api dṛṣyate,
tath" āpy ananya|gāmy eṣām asti prātisvikaṁ vapuh.

Evam tv anisyamāne 'smin padārtha|niyame janah
n' ādṛṣṭ' | ārthām na dṛṣṭ' | ārthām ārabheta kva cit kriyām.

BHIKṢUḤ *sāṃjñayā śiṣyam nirdisati.*

2.75 ŚIŚYAH: (*sākūtam*) ⁷Bhaṣṭakā, bhikkhavā viṇṇavam̄ti cilā-
yadi bhaṣṭake, tā sampadanam̄ amha patthuda|kajja|velā
adikkamadi tti.

ACT TWO: THE FEAST OF DISPASSION

MONK: Are you dying of curiosity? The Jains' doctrine of many-sidedness is the speciality of our house, and is precisely the present topic under discussion.*

GRADUATE: Monk, there is a quote, namely:

“One thing has as its nature the nature of all things. All things have as their nature the nature of one thing. That person who sees one thing as it really is has seen all things as they really are.”

In that case tell me this:

2.70

If one thing has as its nature the nature of all things, what would people who have some objective employ, and with respect to what? If things are arranged with regard to their respective effects, then one thing cannot have as its nature the nature of all things.

Even if we see some similar form that is shared among entities, nevertheless each of them does have its own, unique essence.

But if the scheme of things were in the way you say, which we do not accept, people would never embark on any work, whether to affect the afterlife or this life.

The MONK makes a sign to a DISCIPLE.

DISCIPLE: (*deliberately*) Reverend, the monks beg to inform 2.75 you: “The Reverend is late, so the time of our present duty is running out now.”

BHIKṢUH: (snātakam *prati*) Ārya, bhikṣu|kāryam avasīdati.
tad bhavantah pramāṇam.

SNĀTA°: Bhikṣo, yathā|matam anuṣṭhīyatām.

BHIKṢUH: (śisyam uddīṣya) 「Are re turida|turidam gaḍuya
bhikkhūṇam bhaṇa jahā appamattā khaṇam tattha yye-
va vilāmbadha, esa āgado mhi tti!」

Niṣkrāntah saśīyo BHIKṢUH.

2.80 SNĀTA°: Baṭo, dṛṣṭam asya bhavatā dig|ambarasya vaidag-
dhyam.

BATUH: 「Ayya, ko tujjha vāda|samare saṃmuho ṭṭhādum
sakkuṇodi? tā imiṇā vavaesa|palāyaṇeṇa rakkhido ṇeṇa
appā.」

SNĀTA°: Kim asmābhīr asya laguḍaiḥ prahartavyam? vastu
jñātavyam, tac ca jñātam eva. asmābhīs tu twad|anuro-
dhād eva n' ātra kārkaśyena vyavahṛtam.

BATUH:

「Maüo vi haḍaï hiaam
vādabbhidiāṇa ayya|vāhāro.
mīṇāṇa thala|gayāṇa
ṭebhāvo sisire vistarassa」

2.85 SNĀTA°: Baṭo, tat kv' ēdānīm gamyatām?

BATUH: 「Nam ḥādum kīsa ṇa gamīyadi?」

ACT TWO: THE FEAST OF DISPASSION

MONK: (*to the GRADUATE*) Sir, the duty of the monks is being neglected. So please decide as you think proper.

GRADUATE: Monk, do as you please.

MONK: (*to the DISCIPLE*) Hey, you, run along and tell the monks that they should stay vigilant where they are for a second: I am on my way!

Exits the MONK with his DISCIPLES.

GRADUATE: Boy, you have seen the sky-clad Jain monk's 2.80 cunning.

BOY: Sir, who could stand his ground against you in the battle of debate? So he saved himself by escaping under this pretext.

GRADUATE: Should I have given him the stick? One has to learn the facts, and we did learn them. But purely out of regard for you I did not take a strong line in this matter.

BOY:

Gentle though they may be, your words, sir, hurt the heart of your disputants; the fish that have been washed ashore †... †*

GRADUATE: So where shall we go now, boy?

2.85

BOY: Why don't we go to bathe?

SNĀTĀ^o: (*sasmitam*) Kim bubhukṣito vartase? (*ūrdhvam avalokya*) kah̄ khalv adhun” āiva snānasya kālah? tad varam ih’ āiv’ Ārhata|vasati|vana|gahane muhur viharāmah.

BATUH: 「Evam karīyadu.」

Utthāya parikrāmataḥ.

2.90 SNĀTĀ^o: (*agrato ’valokya savismayam*) Aho ramyah praśama| samucito ’yam uddeśah. tathā hi:

Ghana|snigdha|chāyam
 vanam idam, imāḥ śādvala|bhuvah,
 payaś c’ ēdaṁ, puṣp’|ōt-
 kara|surabhayo vāyava ime,
 mṛgāṇāṁ atr’ āmī
 viharāṇa|vilāsā bahuvidhāḥ,
 khagānāṁ c’ āneka|
 svara|visara|bhinnā virutayah.

(*vicintya*)

Ih’ āranye puṇye
 yadi bhavati Ved’|ānta|nirato
 nivṛtt’|āśīr|ātmā
 niyamita|manovṛtti|nivahah,
 dinair alpair eva
 vyapagata|bhav’|ādhva|śrama|javam
 dhruvam nity’|ānandaṁ
 kim api paramam dhāma labhate.

ACT TWO: THE FEAST OF DISPASSION

GRADUATE: (*smiling*) Why, are you hungry? (*looking upward*) How could it be bathing time right now? We should rather stay a little while right here, in the thicket of the Jain mendicants' abode.

BOY: Fine.

They stand up and walk about.

GRADUATE: (*looks ahead and says with astonishment*) O, this 2.90 place is so delightful and suitable for relaxation! For:

This wood gives thick and cooling shade; there are grassy spots and there is also water here; these winds are fragrant from bunches of flowers; the deer playfully gambol here every way; and the trill of the birds is blended with the swing of many tunes.

(*reflecting*)

If someone devoted to Vedanta were to live here in the holy forest, his soul's wishes ceased and the legion of his mental activities curbed, within just a few days he would surely reach an extraordinary, supreme, splendid state, eternally blissful and void of the haste and toils of the mundane path.

Nepathye:

2.95 「Veyamṭā duttaramṭā,
 tai|kahiya|kahā vittharā saṃkulatthā.
 ayyehiṃ tattha ciṃti-
 yadi gahaṇa|gadī atthi ḥatthi tti appā?
 dūre ciṭṭhamtu te me!
 pariharidum idam ghorā|saṃsāra|dukkham
 saṃkkhittam ḥimmalattham
 Jīṇa|muṇi|bhaṇidam āgamam āharamhā.」

BAṬUḤ: 「Ayya, eso khu kāsāa|vasaṇo tāvaso īrisam̄ kim pi
 maṃtam̄to turida|turidam̄ parikkāmadi. . .」 *tataḥ pravi-
 śati* TĀPASAḤ.

TĀPASO «Veyamṭā. . . » *iti paṭhan parikrāmati.*

BAṬUḤ: 「Ajja vi Jīṇa|sāsane yyeva eyāṇa ahiṇiveso?」

SNĀTA°: Baṭo, tiṣṭhatv etat. kim anena? anyad ev' āinam̄ pṛ-
 cchāmaḥ. (TĀPASAM *uddiṣya*) bhos tapo|dhana, kv' ēdam
 ākul'|ākulam iva gamyate bhavatā?

2.100 TĀPA°: 「Bamhaṇo khu tuvam̄. tā kim attaṇo bhukkhā|vea-
 ḥam̄ ḥa āñāsi?」

SNĀTA°: Kim bhavān bhoktum̄ prasthitah?

TĀPA°: 「Adha im?」

SNĀTA°: Ka uddeśo gantavyah?

TĀPA°: 「Naṃ iha yyeva Jīṇa|rakkhida|bhikkhu|tavo|vāṇe ajja
 mahā|bhoṇam̄ vaṭṭadi.」

2.105 SNĀTA°: Mahā|bhojane ko hetuh?

From offstage:

One can hardly get to the bottom of Vedantic teachings. The stories told in the three Vedas are confusing with verbose details. The highborn speculate on the profound issue therein: "Is there a Self, or isn't there?" Keep them away from me! In order to cast off the excruciating pain of existence, let's stick to the concise, lucid scriptures that the sage Jina taught.*

2.95

BOY: Sir, here comes in hot haste a red-robed mendicant, jabbering something like this. . . *Then enters an ASCETIC.*

The ASCETIC walks about reciting "One can hardly get to. . . "

BOY: Of all things, these folks still adhere to the Jina's teachings?

GRADUATE: Never mind, boy. What of it? I am going to ask him something else. (*to the ASCETIC*) Good day to you, ascetic. Where are you going in such a frantic flurry?

ASCETIC: You are clearly a brahmin, so how come you don't know how it feels to be hungry? 2.100

GRADUATE: Have you set out to dine, sir?

ASCETIC: What else?

GRADUATE: Where will you go?

ASCETIC: Why, just here, in the penance grove of the monk Jina-rákshita there is a great feast today.

GRADUATE: What's the reason for the great feast?

2.105

TĀPA°: 「Keṇa vi bhayavado Jīṇa|guruṇo sāsaṇa|gadeṇa ṭha-kkureṇa ajja tahiṁ mahā|bhoṇaṇam uvavādidaṁ, jattha pavvaīya|sahassāīm samghaḍidāīm. tāṇa a sattūṇa rāśio, tella|ghaḍiā, kamcīa|kumbhīo, guḍa|kūḍayā, tella|pakkāṇa bhakkhāṇa pavvayā uvaṇīā.」

SNĀTA°: Bhos tapo|dhana, ath' ātra madhye dadhi|kṣīra|ghṛt'ādi nāma na kiṁ cid gr̄hnāsi?

TĀPA°: 「Ahaha, tumhāṇam bamhaṇāṇa ede samāārā. amha uṇa tavo|haṇā pāṇi|saṁbhavam kiṁ pi ḥa asaṇe ḥa pāṇe ḥa vasaṇe ḥa saaṇe ḥa āsaṇe ḥa aṇṇattha kattha vi sari-r'|ōvaaraṇe viñivesemha. ḥam mama yyeva ime rukkha|vidala|ṇimmitide uvāṇahie kiṁ ḥa pekkhasi? tā bhodu imiṇā kahā|vitthareṇa. bhoṇa|samao me adikkamadi.」

SNĀTA°: Mam' āpi ādeśaya panthānam. vayam api tapo|dhana|vibhūtiṁ paśyāmaḥ.

2.110 TĀPA°: 「Evam karīadu, evam karīadu. tā edu bhavam.」

Sarve parikrāmanti.

SNĀTA°: Bhos tapo|dhana, Jīna|śāsanam pratipanno bhavān katham kāṣāya|vāsāh? api Sugata eva Jīno bhavatām?

TĀPA°: (*sasmitam*) 「Amhāṇam a Sugado bhaavam Jīṇa|gurū. kiṁ ca Jīṇagurū Sugado hodi. aho bhaddā amhe āraha-dā, ke vi diyāmbarā, ke vi rukkha|vidala|metta|vasaṇā, ke vi ratta|vāsā, ke vi sea|vaḍā. pekkha dāva. ido ime ḥiddaya|lumcaṇa|pasamga|lakkhijjaṇta|loma|mūla|viyālamta|pavirala|taṇua|sonia|kaṇā diyāmbarā. ido khu ime

ACT TWO: THE FEAST OF DISPASSION

ASCETIC: A certain nobleman who has embraced the Master Jina's teachings gives there a dinner party today, where thousands of ascetics have gathered together. They are offered piles of groats, jars of sesame oil, vessels of sour gruel, small jugs of molasses and mountains of edibles cooked in sesame oil.

GRADUATE: Tell me, ascetic, among all these dishes won't you get any curd, milk, ghee and the like at all?*

ASCETIC: Ah! No! These customs are proper to you, brahmins. We ascetics, however, do not use anything coming from animals either for eating, or for drinking, or for clothing, or for lying or sitting on, or in any other way of grooming the body. Can't you see these sandals of mine, made of bark? So enough of this chatter! I am late for the dinner.

GRADUATE: Show me, too, the way. I'll also have a look at the riches of the ascetics.

ASCETIC: Do so, do so. Please come, then.

2.110

All walk about.

GRADUATE: Tell me, ascetic, you follow the Jina's teaching, so why do you wear red robes? Is your Jina the Súgata?*

ASCETIC: (*smiling*) For us, too, the blessed Master Jina is Súgata*. Moreover, the Súgata is also called Master Jina.* How fortunate are we, Arhatas,* some of us clad only in sky, some wearing only bark robes, others dressed in red clothes,* others in white robes. Observe! Here come the sky-clad ones, the roots of their hair—visible due to their devotion to merciless plucking—dripping

†cattulavasūra†cacciijamta|komala|vakkal’|amcalā cīra|
 vasañā. ido ime takkhaṇa|pakka|kamdu|uddharia|sarā-
 va|sarisa|vanṇa|vasañā a bamha|āriṇo tavo|hañā. ido ime
 hamṣa|pakkha|pañdura|pavaṇa|lulida|pada|pallavā sea|
 vadā. tā aho puṇṇa|bhāaṇo so ṭhakkuro jassa ime ajja
 anuggaham̄ karissam̄ti!„

SNĀTA°: (*sasmitam ātma/gatam*) Punya|bhājanam ucyate, n’
 ānarthakār” īti.

2.115 Na cintayati dantinam̄,
 na turagam̄, na kaukṣeyakam̄,
 na vartma, na kara|graham̄,
 na kaṭak’|āṅgam uṣṭr’|ādi vā.
 iha kṣapita|vitta|sā-
 ram avalupta|sevā|vidhim̄
 vidhāsyati nar’|ādhipo
 dhruvam imam̄ vibhūti|cyutam.

(*prakāśam*) Aho tapo|vanasya praśānta|ramañīyatā!

Śama|mayam iva dṛṣyate jagan,
 niyama|may” īva cakāsti medinī,
 iha khalu bhava|pāśa|pañktayo
 viśakalitā iva bhānti dehinām.

BAṬUH: ‘Diṭṭhā diañbarā cīra|vasañā kāsāya|vāsā sea|vadā.
 tā sampadam̄ ido ime nīl’|ambarā dīsam̄tu.„

scanty and small blood-drops.* Here come those who wear bark rags, the borders of their soft bark garment smeared with † . . . †.* Here come the ascetic brahmin students, their robes the color of baked earthenware just at this moment taken out of the kiln.* Here come the white-robed ones, the lappets of their garments white as goose wings, fluttering in the zephyr. How meritorious is the nobleman whom they will favor today!*

GRADUATE: (*smiling, to himself*) He is called “meritorious,” and not “noxious.”

He does not care about elephants, or horses, or swords, or the roads, or levying taxes, or the division of an army, or camels and the like. Since he squanders the cream of his wealth for such a cause and shirks the performance of his services, I’m sure the sovereign will confiscate his property.

2.115

(*openly*) How peaceful and charming is this penance grove!

The world seems to me full of tranquility, the earth appears to be practicing observances. Here it truly looks to me as if the series of snares of existence that bind the embodied souls were broken into pieces.

BOY: We’ve seen mendicants dressed in thin air, in bark, in red garments and in white robes. And now look at these black-blankets coming this way.

SNĀTĀ°: (*agrato valokya savismayam*) Aho bat' āpūrvam idam
tapah! eka|nīla|vasan'|āvṛtāv imau strī|pumṣau kim apy
atipeśalam gāyantau saha viharataḥ. (*nipuṇam nirvar-
ṇya*) katham? aneka|saṅkhyāny etāni dṛṣyante. bhavatu,
ativiplutā prthivī, utsannā trayī. (*TĀPASAM uddiṣya*) bhos
tapo|dhana, vidito 'yam tava navah ko 'pi tapasām pra-
kārah?

2.120 TĀPA°: 'Aham edam na āñāmi ko eso caūra|ṇiyama|maggio.
edam khu takkemi idha mahā|bhoṇa|kiṁvaamtiṁ su-
ṇia bhoyaṇa|metta|lālasā ke vi ede paribbhamaṇti. tā
bhodu edāñam vuttamteṇa. samāṇa|cariāñam yyeva ma-
jjham vaccāmi. (iti niṣkrāntaḥ.)

*Tataḥ praviśata eka/nīla/paṭa/prāvṛtau gāyantau strī/pumṣau,
vibhav'/ānusārena vā bahūni tathā/vidhāni mithunāni gā-
yanti.*

'Jayaī muṇī Nīl'|ambara|ṇāho,
jeṇa samiō bhava|samvara|gāho.„

'Jasu bhaavaṁ tuha sāsaṇa ḡokkham,
pijjaī kiṁ pi rasāṇa|sokkham.„

'Bhave bhumijjiaī itthia|sukkham,
para|loe pāvijaī mokkham.„

2.125 'So sijjhaī sarīraḍā,
lamghijjaī samṣāraḍā.„

'To aṇne je puṇa āsamā,
tāṇa ḡibamḍhahu āsa mā:
parisosijjaī dehaḍā,
mokkhahi puṇa samdehadā.„

GRADUATE: (*looks ahead and says with astonishment*) God bless my soul, this is a novel kind of asceticism! A woman and a man, wrapped up in a single black garment, amuse themselves singing some uncommonly charming song. (*looking carefully*) What? There seem to be legions of them! Sure enough: the earth is swamped, the three Vedas are uprooted. (*to the MENDICANT*) Tell me, ascetic, are you familiar with this new, extraordinary method of asceticism?

ASCETIC: I don't know what is this lovely* method of religious observance. I am indeed inclined to think that some people have heard rumors about the dinner party and are hovering about simply because they are eager to get some food. So enough said about their story! I'll join my co-religionists. (*Exits.*)

*Then enter a woman and a man, wrapped up in a single black robe and singing, or, if it can be afforded, many such couples singing as follows:**

Victory to the sage Black-Blanket Lord, who has relieved the obsession of living life within bounds.

One who follows your novel teaching, O Blessed Lord, drinks the unique bliss of the *elixir vitae*.

In this life he revels in making love to women, in the next world achieves deliverance.

The body bears fruit,* transmigration is escaped.

Have no faith in other schools where the body is completely emaciated, and liberation remains uncertain.

2.120

2.125

‘Sikkhājoe kāī viḍhappai?
purusu para|vvasu parisammappaī.„

‘Guṇa pariajjia jaī visara,
so vi u purusaha bhoajhara.„

‘Pamaḍhiu samgamu jeṇa i eso,
† tāṁhasoṇivvalusahajasahāūṇira . . . †.„

2.130 ‘Idi jaī jua jua vijāṇi . . . puṇu bho.„

‘Sarīrehi kam paesa bhamaṇtā
kam paam ajjamti aṇiṭṭhiajammā? „

‘Jaī paramappa|vivattu imu,
jaī vā sadda|vivattu imu.„

‘To vi avijjā|pasame viṇu
kaha imu saalu . . . ? „

‘†satattu† ema je aṇṇe vi
āgama, vihalā saala muṇevi.„

2.135 ‘Ettha parattha vi suhu lahahu
muṇi|Nil|ambara levi . . . „

SNĀTĀ: (*ciram gītam ākarṇya*) Baṭo, gīta|vyapadeśam aśe-
ṣa|darśan’|ākṣepakam ken’ āpi kalpitam vāda|sthānakam
idam. ahaṇi tu prāyaścitta|bhīrur na śaknomy eva ka-
śmalair ebhīr vācam miśrayitum.

Strī/pumsau punas tad eva gāyataḥ.

SNĀTĀ: Baṭo, paśya,

ACT TWO: THE FEAST OF DISPASSION

What is procured in the pursuit of training? Man ends up a slave!*

If plenty of merits are gathered, they, too, are bound to deprive men of their pleasures.

One who wraps up this union †... †...*

If every single couple knows thus <...>

2.130

... pleasure again (?)

Without consummating one's birth, where will one roam in one's body and where will one reach?*

If this world is a transformation of the Supreme Self, or if it is a transformation of the Word,

Still, without the cessation of ignorance how could all this ... ?*

†... † having thus learned that all other religions are fruitless.

Obtain happiness both here and in the world beyond, following the sage Black-Blanket ...*

2.135

GRADUATE: (*listening to the song at some length*) Boy, this is a cheap matter of disputation, invented by somebody to abuse all the philosophical systems under the pretext of a song. But I dare not even strike up a conversation with these rotters, for I am loath to suffer the expiatory purification this would require.

The woman and man sing the same song again.

GRADUATE: Look, boy,

Vācaḥ kā cana n' āsti śuddhir, avamah
 kāyo 'pi śauc' |ōjjhitaś,
 ceto nirvicikitsa | kutsita | tara |
 vyāpāra | nityotsavam.
 no jāne paraloka | nirbhaya | dhiyah
 kasy' āvadātām̄ tapaś |
 cary" | āścaryam̄ idam̄. <na> kaś cid atha vā
 pum̄sām̄ avadyo vidhiḥ?

2.140 api ca:

Svacchandam̄ carcyamān" ōc-
 carati ciram iyam̄ carcarī | gīta | goṣṭhī.
 pīyante kānta | vaktr' | ā-
 sava | śavala | rasāny astaśāṅkaṁ madhūni.
 tanyante tantra | vastu |
 vyavahita | niyata | prastut' | ānyonya | śringair
 aṅgaiś ceṣṭā yath" | ēṣṭā.
 vratam atisubhagam̄ sevyate kena n' āitat?

BAṬUH: 'Evam̄ ḥedam̄ jadhā ayyo mam̄tedi.'

SNĀTAḥ: Mama c' ēyam̄ sambhāvanā yan nūtanam adya | pra-
 vṛttam̄ idam̄ Mahā | vratam. atiprasṛte gāyamāne 'smi-
 nn atimātram̄ viplavate varṇ' | āśrama | samācāro. bhavatu,
 bhagnam iva trayī | vartma paśyāmi.

Idam̄ tapas taruṇā | mano | bhinandanam̄
 vilokya hi vyapagata | sarva | yantraṇam̄
 pati | vratā api kula | yoṣitaś ciram̄
 sthiraṁ padam̄ dadhati na bhartṛ | veśmasu.

There is no purity in their words, their vile bodies also lack cleanliness, their minds always delight in inconsiderate, utterly despicable behavior. I do not know whose heart is so unafraid of the afterlife to engage in this meritorious, wonderful penitential practice. Or is there *<no>* human behavior disreputable?

Moreover:

2.140

This singing of rhythmic songs, repeated ad libitum, rings as the day is long. Shaking off all scruples, they drink sweet wine, its sap mixed with the lover's saliva. Bodies make licentious movements, their steadily continued mutual arousal concealed by the product of the loom. Who would not observe this extremely sensual vow?

BOY: It is just as you say, sir.

GRADUATE: And I am inclined to think that this is a new, modern Great Vow.* If what they are singing about becomes too widespread, the established conduct of social estates and life-periods will be ruined beyond measure. Sure enough: the path of the three Vedas appears to me to have gone to shivers.

For as soon as they see this “penance,” applauded by the greenhorn, in which all restraints are abolished, even faithful housewives will not sojourn long in their husbands’ houses.

2.145 **BAṬUḤ:** (sasmitam) 『Ayyassa kim jādām? ṇa hu ayyeṇa aija
vi dāra|saṃgaho kado. amhe uṇa dūre dāva esā kadhā.』

SNĀTĀ: Nanu āryā janayitrī te jīvaty eva.

BAṬUḤ: 『Sā khu saṃpadam̄ ado aṇatthādo uttiṇṇā, jā jī-
vamta|mudiā vuddhikā vaṭṭadi.』

SNĀTĀ: Kṛtam̄ parihāsena. mahān eṣo viplava upasthitah.
tad baṭo, cintaya, kim atra pratisamādhānam.

BAṬUḤ: 『Ayya, ṇa me padibhādi. tumam̄ yyeva jāṇāsi. iṇhiṃ
puṇa pavaḍḍhaṃto eso kali|juo. tā kudo ittha īdisāṇa
aṇatthāṇa paḍīāro?』

2.150 **SNĀTĀ:** Tath” āpi n’ ānadhyavasāya|stimitam āsitum̄ yukt-
tam. (vicintya) bhavatu, labdho ’vakāśah.

BAṬUḤ: 『Ko uṇa eso bhavissadi?』

SNĀTĀ: Nanv asau rājā śrīŚaṅkara|devah. sa hi varṇ’|āśrama|
dharma|maryād”|ācāryas tri|bhuvana|rakṣā|dīkṣito devah
svata eva pratikriyām atra jānāti, viśeṣato ’śeṣa|bhav’|ā-
gama|pārage pārśva|vartini tatra|bhavati Bhaṭṭa|Jayante.
bhavatu! tam eva śrāvayāmah. na kāla|paripālana|yogyo
hy anarthah. baṭo, tadā tvam apy etaū bhojan’|ājir’|ōdde-
śam̄ prasthāpaya gāyantau strī|pum̄sau.

ACT TWO: THE FEAST OF DISPASSION

BOY: (*smiling*) Why does it bother you, sir? You haven't 2.145
married yet. As for me, that story is still far away.

GRADUATE: But your venerable mother is still alive, isn't she?

BOY: She is definitely immune to this disaster by now, since
she is a poor old woman, as good as dead.

GRADUATE: Stop joking. A great evil has arisen here. So
think, boy, what is the remedy for this.

BOY: Sir, I have no idea. You must know it. But the Iron Age
is taking over these days, so how could one counteract
such disasters?

GRADUATE: Nevertheless, it is not proper to sit paralyzed, 2.150
without making some attempt. (*reflecting*) Right, there
is a way out.

BOY: And what will that be?

GRADUATE: Surely the king himself, His Majesty Sháṅkara-
varman. For he, as the sovereign who is the preceptor of
the lawful bounds prescribed for the social estates and
life-periods, anointed to protect the three worlds, will
naturally know the remedy for this case, especially since
he has the honorable Bhatta Jayánta by his side, who has
mastered all the scriptures of Shiva. That's right! He is
the one I shall inform. For a disaster permits no delay.
Boy, as for you, push on this singing woman and man
toward the dining arena.

MUCH ADO ABOUT RELIGION

BATUH: 「Bho tavassino, ḥam ettha tavo|vane bhoṣa|kālo
tumhāṇam vāṭṭadi. tā kīsa atikkamīyadi?」

Iti niṣkrāntāḥ sarve.

Dvitiyo ḥnkaḥ

ACT TWO: THE FEAST OF DISPASSION

BOY: Hallo, mendicants, I say, it is dinnertime for you in this penance grove, so why should you be late?

Exeunt omnes.

End of the second act.

2.155

PRELUDE TO ACT THREE:
PANIC AMONG THE FEARLESS

Tataḥ praviśati SĀDHAKAḥ.

SĀDHAKAḥ: *(sodvegam diśo 'valokya)* ¹Astam|gade khu iñhiṁ śamae Mah”|eśa|lāṇaṇam ḥava|śāśamke. śuṇe amḍha|ale gaṇe hiae vva amhāṇam. śāmpadam bhodi eše palāan’| āvaśale. tā kahim me pia|vaaśe Maśāṇa|bhūdī gade jena śamam palāiśśam? *(parikramy' āgrato 'valokya ca)* ¹eše Maśāṇa|bhūdī idha yyeva āgaścamte lakkhīyadi.

Tataḥ praviśati dvitīyah SĀDHAKAḥ.

DVITĪYAH SĀDHAKAḥ: ¹Eše śe vaaśa|Kaṁkāla|keduṇo maḍhiā. mae śe imaśśim amḍha|yale vi iś|iśi dīśadi. tā uppekkhia uppekkhia padāī gamiśśam. *(parikrāmati. karṇam dattvā)* ¹pada|śadde via. bhaavam, maṇṇāmi ḥaala|laškaā ido hiṁḍamti! ye śāmpāvia collam ti śāmkāe bamḍhaṇ’ālāṇam ḥeṇti, śūle vā niṣkivamti, luṣke vā pāṣena ullaṇbemti. bhodu! bhayavam Bhaīlava|ṇādhe śalaṇam. *(nipuṇam nirūpya)* ¹vaaśa|Kaṁkāla|keduṇo vva vāhale śuṇīadi. *(samāśvasy' ḥpasṛtya)* ¹vaaśa Kaṁkāla|kedū, tava yyeva śayāśam upaśāmpatte. ḥaala|laškaāṇa śāmkide mhi.

3.5 PRATHAMAH: ¹Ale Maśāṇa|bhūdī tumam? śoḥaṇam tae kadam yam eśu tuvam āgade. tā tulidam hiṁḍāma. ime amḍha|ale ḥa vilamadi yāva, śamam yyeva palāamha.

DVITĪYAH: ¹Kim cola|śāmkāe ḥaala|laškaā mam māleṇti tti śāmbhāveśi?

PRATHAMAH: ¹Na eśā me śāmkā. hoṇtī avi uvaśamadi. aṇṇe uṇa aṇaste uvastide.

*Then enters an ADEPT. **

ADEPT: (*looks around nervously*) The horned moon—the Great Lord's mark has set by now. The sky is empty and dark, like my heart. No time like this to slip away. So where is my bosom friend, Crematory-Ash, with whom I shall run off? (*He walks about and looks ahead.*) Here is Crematory-Ash, he seems to be coming right this way.

Then enters the SECOND ADEPT.

2ND ADEPT: Here is comrade Skeleton-Banner's shelter. I can see it dimly even in this darkness. So I'll go watching my steps. (*He walks about and listens.*) I thought I heard footsteps. Good Lord, I think the city guards are walking this way! If they come upon me they'll believe that I have robbed someone and they'll throw me into prison, or put me on the spit, or hang me on a tree. Not to worry! Lord Bháirava is my refuge. (*He looks carefully.*) I thought I heard comrade Skeleton-Banner talking. (*He takes heart and goes closer.*) Comrade Skeleton-Banner, it's you I've stumbled upon! I was afraid it was the city guards.

1ST ADEPT: Hey, Crematory-Ash, is that you? Well done for 3.5 coming here. So let's move on quickly. Let's slip away together while it is still dark.

2ND ADEPT: Are you afraid that the city guards will take you for a thief and put you to death?

1ST ADEPT: I have no such fear. Even if I have, it dissipates. But another evil has arisen.

DVITIYAH: *(sasambhramam)* 「Kīśa?」

PRATHAMAH: 「Ayi, asti dāva, kim tae ᱥa śudā eśā kim|vadamtī? aṇne yyeva śampadam eše duṣṭa|laṣṭe vaṭṭadi.」

3.10 DVITIYAH: 「Uttammadi me hiaam! tā tulidam āviṣkaledu vaas̄se!」

PRATHAMAH: 「Dāluṇe khu lāe Śamkala|vamme. tado vi viśame ūe bamhaṇe taśśa amacce dul|āala|Jayamte, jehim te tavaśīṇo ḥīl'|ambalā vadīa piṭṭiya Veda|vāhila tti latṭhādo ḥivvāśidā. aṇne ya je Veda|vāhile tavaśī labbhadi, ūe piṭṭiyadi mālīadi bamdhādi ghallīadi. tā amhe vi tāṇa yyeva majjhe gaṇaṇīa mha. śulam piyamha, māṁśam bhakkhamha itthiyam gaścamha. ḥam amhe vi śa|vvamhayāliṇo ḥīl'|ambalāṇam. tā śampadam edam śādhaka|veśam ācchādia tulida|himḍaṇeṇa imaśśim amḍha|yāle alaṣkidā gaścamha.」

DVITIYAH: *(sabbhayam)* 「Evaṁ kalemha!」

Parikrāmataḥ.

DVITIYAH: 「Vaaśśa Kamkāla|kedū, kaham puṇa eše aṇaste uvaṇade?」

3.15 PRATHAMAH: 「Śuṇa, asti dāva ūe śaṇādaka|bamhaṇe Śamkaliṣaṇa|ṇāme jeṇa Jīṇa|lakkhida|bhikkhu|vaśadi|kāṇane vihalam̄tā gāam̄tā aśamkhā ḥīlambala|mihunā diṣṭā.」

2ND ADEPT: (*agitated*) How come?

1ST ADEPT: Why, certainly, there is this rumor, haven't you heard it? Nowadays this damned kingdom has completely changed.

2ND ADEPT: My heart is going pit-a-pat! Come on, comrade, 3.10
spill it quick!

1ST ADEPT: King Shánkara-varman's cruelty is public knowledge. That brahmin, his adviser, the wicked Jayánta is even rougher than he. They nabbed the mendicant black-blankets, beat them to jelly, and expelled them from the kingdom, on the ground that they were outside Vedic religion. And if any other mendicant is caught who is outside Vedic religion, he'll be beaten up, killed, thrown in jail, or slain. Are we not one of them? We drink booze, eat meat, have women. Don't we observe the same religious discipline as the black-blankets? So now let's hide our adept-dress, and move on with rapid steps, unnoticed in this darkness.

2ND ADEPT: (*alarmed*) Let's do so!

They walk about.

2ND ADEPT: Comrade Skeleton-Banner, how did this evil crop up?

1ST ADEPT: Listen. To begin with, there is that graduate 3.15 brahmin called Sankárshana. He saw countless black-blanket couples singing and having fun in the grove where resides the monk Jina-rákshita.

DVITIYAH: *“Tado?”*

PRATHAMAH: *“Tado teṇa se Jaamte jāṇāvide. teṇa a lāe pa-vohide.”*

DVITIYAH: *“Tado?”*

PRATHAMAH: *“Tado lāeṇa se śaṇādaka|bamhaṇe Śaṅkaliśa-ṇe āṇāvia vivāhāvia māṇehi paṭṭa|vamḍheṇa śili|śadde-ṇa a śakkalia śaalāe yyeva vaśuṇḍhalāe dhamma|laṣk”| ādhiale ḥiutte. teṇa eše pajjālide aggī.”*

3.20 DVITIYAH: *“Nam̄ dul|āāla|Jayaṁteṇa pajjālide tti ācaṣka.”*

PRATHAMAH: *“Asti yyeva edam̄. tā śampadam̄ kahim̄ gaśca-mha?”*

DVITIYAH: *“Nam̄ yog’|ēśalīe Kālaggi|śihāe aggado vaccamha. teṣu eše uvaśagge kadā vi ḥa bādhadi.”*

PRATHAMAH: *“Śā vi eṣu kāle pāliyadi?”*

DVITIYAH: *“Evam̄ śaṅkāmi lāaśśa palama|vallabhāe śaala| śuddhaṁta|śāmiṇīe śā istia tti kadā vi laññīe Śuyaṇḍhā| devīe laṣkīyadi.”*

3.25 PRATHAMAH: *“Śā vi laṣkijjaṁtī kiṁ amha laṣkidum̄ pāle-di? bhodu, kaśśim̄ pi gabbhala|pelam̄te dūle di|amtale gaścamha.”*

DVITIYAH: *“Yam̄ ācaṣkadi vaaśse. tā yāva pabhāde ḥa paya-ṭiadi tāva tulidam̄ himḍamha.”*

2ND ADEPT: And then?

1ST ADEPT: Then he informed Jayánta. He in his turn briefed the king.

2ND ADEPT: And then?

1ST ADEPT: Then the king sent for that graduate brahmin Sankárshana, got him married, granted him privileges, the right of wearing a turban and using the title Right Honorable, and appointed him to the position of superintendent over the religious matters of the whole country. He started this fire.

2ND ADEPT: You should rather say that the wicked Jayánta 3.20 started it.

1ST ADEPT: Anyway, that's how things are. So where shall we go now?

2ND ADEPT: We must present ourselves before Doomsday-Fire's-Flame, the sorceress. These bad times will hopefully not trouble us there.

1ST ADEPT: Is she protected these days?

2ND ADEPT: I suppose that Queen Sugándha-devi, the chief wife of the king, mistress of the whole harem, will perhaps take her under her shelter, because she is a woman.

1ST ADEPT: Even if she is protected, can she protect us? 3.25 I know! Let's go to some faraway region bounded by forests.

2ND ADEPT: You're right, comrade. So let's move on quickly before the day begins to break.

Tathā kurutah.

PRATHAMAH: 「Ale Maśāṇa|bhūdī, yadhā mamteśi. pabhāde uṇa himḍidum yyeva eśu kulaṣte ḥa pālīadi.」

DVITIYAH: 「Kīśa?」

3.30 PRATHAMAH: 「Viśae viśae ḥaale ḥaale gāme gāme thale thale Ved'|ajjhayaṇa|śaddeṇa tuṭṭamti kaṇṇā, ajja|gamḍhena tuṭṭadi ghāṇe, jaṇṇa|dhūmeṇa galamti aşkīi. tā eše kulaṣte laaṇīhim yyeva laṃghīyadu. diaśā uṇa keśu ci vanṇa|gahaṇeśu adivāhīamtu.」

DVITIYAH: 「Evam ḥedam. Śamkaliśaṇa|bhaeṇa vi laaṇīśu yyeva amhehim himḍidavvam. diaśā uṇa alaṇṇeśu alas-kidehim ḥedavvā.」

Parikramataḥ.

PRATHAMAH: 「Ale Maśāṇa|bhūdī pavibhatta vva diśāo śaalā. śaniam galamti ḥaṣkattā. tāva onade pabhāde. amhāṇam kiṁ ḥu kādavvam?」

Nepathyē pāṭaha/śabd'/ānantaram: bho bhoḥ paura|jāna|pādā, eṣa khalu mahā|rāja|Śaṅka|ravarma|deva|rāj'|ājñayā Bhaṭṭa|Śrī|Śamkarṣaṇaḥ sarvān eva yuṣmān bodhayati:

3.35 Ye 'tr' ānādi|jagat|pravāha|patitā
nān"|āgamāḥ sādhavas,
te tiṣṭhantu yathā|sthitāḥ sva|samay'ā-
diṣṭāś carantāḥ kriyāḥ.
ye tu prastuta|dharma|viplava|kṛtaḥ

They do so.

1ST ADEPT: Hey, Crematory-Ash, you're right. But after day-break one cannot even walk a step in this damned kingdom.

2ND ADEPT: Why?

1ST ADEPT: In every region, every single town, every village, everywhere the sound of Veda-recitation grates on the ear, the smell of ghee stings the nose, the smoke of sacrifice brings tears to the eyes. So we must cross this damned kingdom strictly by night. The days, however, must be tided over in the depths of some forest. 3.30

2ND ADEPT: Quite right. Also for fear of Sankárshana we must move strictly by night. The days, however, must be spent unnoticed in the woods.

They walk about.

1ST ADEPT: Hey, Crematory-Ash, the quarters all seem to have parted, the stars are slowly waning. Now dawn has arrived. What shall we do?

From offstage, after the sound of drums: Listen here, citizens and villagers! By the royal order of His Majesty King Shánkara-varman, the Right Honorable Bhatta Sankárshana notifies all of you:

Those virtuous people who have fallen into the beginningless stream of the world and belong to various religions—they should remain as they are, performing practices prescribed by their own religious discipline. Those criminal false ascetics, however, who devastate the established social and religious 3.35

pāpās tap' | opāyinas,
te ced āśu na yānti ghātayati tān
dasyūn iva kṣmā | patih.

UBHAU: (*śrutvā sabbayam*) Ḵāde yyeva Śaṅkaliśaṇa | vava-
deṣeṇa jamgame amhāṇa maccū. tā aṇṇado tulida | tulī-
dam gacchamha.

Niṣkrāntau.

PRELUDE TO ACT THREE: PANIC AMONG THE FEARLESS

order—if they don’t leave immediately, the king will strike them like thieves.

BOTH: (*listening, alarmed*) Our walking death by the name of Sankárshana has truly arrived. So let’s move on quickly somewhere else.

Exeunt ambo.

ACT THREE:
RELIGION DENIED AND DEFENDED

Pataḥ praviśati parityakta/snātaka/veśo grhīta/grhastha/rāja/ puruṣ’/ōcita/veśaḥ Śrī/SĀNKARŚANO, BATUR, vibhavataś ca parivāraḥ.

SNĀTĀḥ: Baṭo, api nīl’|âmbar’|ôtsāraṇena parivadaty asmān janah?

3.40 BATUH: 「Ayya, mā evam saṃkadu bhavam! durāārehi alīya| tāvasehi abhibhavijjamto paṇaṭṭho yyeva puṇo ayyena paīṭṭhido taī|dhammo.」

SNĀTĀḥ: Nanu devena Śrī|Śāṅkara|varmaṇā pratiṣṭhāpita iti brūhi. tat kim anye na nīl’|âmbara|chāy”|ânukāriṇa ut-sāraṇa|yogyāḥ pracaranti pṛthivyām alīka|tāpasāḥ?

BATUH: 「Ayya, Seva|vavaeseṇa jaṭ kiṭ pi āyaramtā ittiā| kālam diṭṭhā duṭṭhā tāvasā. sāmpadām puṇa agaṇidā ayya|padāveṇa te vi paviralā homti.」

SNĀTĀḥ: Sādh’ ūktam. may” āpi te na na dṛṣṭāḥ. pāṭram te nirvāsanasya. tathā hi:

Apeyam kiṭ teṣām?
 nanu virahitaṁ yad dravatayā.
 abhakṣyam yat tiktam
 dalayitum aśakyam ca daśanaiḥ.
 ajātā pretā vā
 yadi param agamyā stanavatī.
 tapaḥ|sthānam yogyam
 kiṭ iva? yadi vā ūṣṇḍika|grham.

Then enters the Right Honorable SANKÁRSHANA, who has divested himself of his graduate-garments and is dressed in garments becoming a married functionary of the king, and the BOY, and as many attendants as can be afforded.

GRADUATE: Boy, do people speak ill of us because we have driven away the black-blankets?

BOY: Have no such fear, sir! You have reestablished the 3.40 religious order of the Three Vedas, which had been truly ruined, vanquished by depraved false ascetics.

GRADUATE: You should rather say that King Shánkara-varman saw to it that it was established. So aren't there other false ascetics roaming at large in the country, imitating the style of the black-blankets, who deserve being driven away?

BOY: Sir, some depraved ascetics who fool around calling themselves Shaivas were seen until this time. But now, having fallen into disrepute because of your ardor, they are scarce.

GRADUATE: Well spoken! Indeed, I have also noticed them. They are eligible for exile. For:

What do they not think fit to drink? Surely only that which is not liquid. They cannot eat only what is bitter or cannot be cracked by teeth. If there is any being with breasts at all which is not suitable to have sex with, then it must be unborn or dead. What in the world could be an appropriate place for asceticism? Perhaps a pub.

3.45 BATUH: *「Jadhā ayyo maṇtedi.」*

SNĀTĀ: Baṭo, so 'pi n' ḥalpo viplavo varṇ'āśramāṇām.

BATUH: *「Tāṇam pi so kalamko yyeva māhesarāṇam jāṇa vavaeseṇa te vavaharamti.」*

SNĀTĀ: Baṭo, samyag abhihitam. tad|udvāsane 'pi devasya yukta ev' ḫavadhāna|parigrahaḥ. tathā ca:

«Śaivam śāsanam āśritā vayam» iti
prakhyāpya nāma Prabhoḥ
śuddh'ārtheṣu tad|āgameṣu kudhiyah
kurvanti te viplavam.

tān devo viniyamya samyag amale
mārge yadi sthāpayet,
tad vandye kṣiti|pālane yaśasi vā
kā nāma tasya kṣatih?

3.50 BATUH: *「Juttam nīmaṇi.」*

SNĀTĀ: Nanu ḡṛīta ev' ḫatra mayā rāj'ādeśah. tan niyujyāntām ete mārga|pālās tad|anveṣanāya.

BATUH: *「Jām ayyo āṇavedi. (iti niṣkramya punah praviṣya ca) 「ayya, paṇaṭṭhā ṛaṭṭhādo. aṇṇo puṇa ko vi paṇihī saṃbhaṇto ayyam aṇṇesamto ḫāgado. tā ettha ayyo pa-māṇam.」*

SNĀTĀ: Āṇīyatām asau.

BATUH *saṃjñayā tam āhvayati. praviṣya saṃbhrāntah*

3.55 PURUṢAH: *「Jayadu bhaṣṭake! je ḥāma maheśalā maṇṣa|śīdhu|dāśī|vavahāla|śīlā ḥīl'|am̄bala|kim|vadam̄tīm yyeva śunia te śaalā laṣṭādo paṇaṣṭā. aṇṇe uṇa śuddha|tavaśśiṇo pi śam̄kidā calidūm paüttāo. eṣu bhaṣṭake pamāṇam.」*

BOY: It is as you say, sir.

3.45

GRADUATE: Boy, this is also a significant attack on the social estates and life-periods.

BOY: It is certainly a disgrace for those followers of Shiva, too, abusing whose name they do their business.

GRADUATE: You're quite right, boy. The king is certainly doing the right thing when he gives heed to their expulsion, too. Furthermore:

When they proclaim the Lord's name, saying "We follow Shiva's teaching," these wicked people are doing damage to His chaste religions. If the king subdued them in the right way and established them on the spotless path, why should his laudable protection of the earth or his fame suffer any loss?

BOY: Exactly.

3.50

GRADUATE: Be sure, I've got the king's decree in this matter. So order these patrolmen to search for them.

BOY: As you command, sir. (*He exits and enters again.*) Sir, they have fled from the kingdom. But another excited courier has come looking for you. What do you command, sir?

GRADUATE: Lead him in.

The boy calls him in with a sign.

MANSERVANT: (*enters, says excitedly*) Glory to the master! 3.55

Those followers of Shiva, who are addicted to eating meat, drinking booze and having sex with maidservants, disappeared from the kingdom to a man as soon as the rumor about the black-blankets reached them. But other,

SNĀTĀ^o: Baṭo, sādhūn vyāvartayitum śīghram niyujyantāṁ pradhāna|puruṣāḥ satkāra|pūrvam. (PURUṢAM *prati*) tvam api re mārgam ādeśayamṣ tair eva saha gaccha.

PURUṢAH: 「Yam bhaṣṭake āṇavedi.」 (*iti niṣkrāntah*.)

BAṬUH: 「Aho ayyassa pahāvo ucchalido.」

SNĀTĀ^o: Baṭo, na yuktam etad yad anādi|prabandha|pravr̥tta|sad|āgam'|ānugāminah śaṅkitam āsate. parama|māheśvaro hi rājā Śaṅkara|varma|devaḥ, sarv'|āśrameṣu ca dāyāluḥ. tad ehi vayam api ku|śaṅk" |ōpaśamāya Śrī|Dharma|śiv'|āśramam ev' ādya gacchāmaḥ.

3.60 BAṬUH: 「Jaṁ ayyo āṇavedi.」

Parikramataḥ.

Nepathye:

Kim śaṅkitāḥ sabhayam āśramiṇāḥ sthitāḥ stha?
devo 'khil' |āśrama|gurur na parāṇ|mukho vah.
yuṣmāsu viplavam iv' ādadhato nirastās
te kṛtrima|vrata|vṛtāḥ Param' |ēsvareṇa.

BAṬUH: 「Ede khu ayyeṇa ṇiuttā pahāṇa|purisā ugghosamṭā gadā.」

3.65 SNĀTĀ^o: Baṭo, samyag upalakṣitam bhavatā. vayam api satvaram vrajāmaḥ. (*parikramya*) baṭo, nanu prāptā vayam Śrī|Dharma|śiv'|āśramam. tathā hi:

chaste ascetics also grew alarmed and started to leave.
What do you command, master?

GRADUATE: Boy, we must quickly and respectfully appoint community leaders to keep back the virtuous. (*to the MANSERVANT*) You, go with them to show the way.

MANSERVANT: As the master commands. (*Exits.*)

BOY: Oh my, you have wavered in your resolution, sir.*

GRADUATE. Boy, it is improper for those living in the beginningless continuum of transmigration who follow the chaste religions to be beset by worries. For King Shán-kara-varman is supremely devoted to Shiva, and he is merciful to all religious schools. So come, we shall go now straight to the ashram of the Venerable Dharma-shiva in order to soothe needless worries.

BOY: As you command, sir.

3.60

They walk about.

Offstage:

Why are you worried and afraid, hermits? The king, master of all religious schools, is not hostile toward you. The Supreme Lord has banished those who, screening themselves with faked observances, had almost proved to be your ruin.

BOY: These must be the community leaders you appointed, sir, passing by, notifying the public.

GRADUATE: Well observed, boy. We shall quicken our pace. 3.65
(*They walk about.*) Boy, we must have arrived at the Venerable Dharma-shiva's ashram, for:*

Ete dhūlana|bhasma|dhūsara|ruco
 dhūp'|âgni|sam̄dhukṣaṇe
 dakṣās tat|kṣaṇa|pīta|puṇya|pura|jjit|
 pūj'|ârtha|puṣp'|āsavāḥ
 dhanyāḥ kam na haranti tāpasā|jaṭā|
 granthi|ślathī|kāriṇāḥ
 kanthā|manthara|lāsyā|dāna|rasiṇāḥ
 śaiv'|āśrāme vāyavāḥ?

BAṬUḤ: 'Jadhā ayyo mām̄tedi. pasam̄ta|ramaṇijjām̄ tavo|va-
 ḥām̄ imām̄ ḥo dīsadi.'

SNĀTĀ: Tad ehi praviśāvāḥ. (*praveśam abhinīya*) kathām̄,
 prāṇgana ev' ābhivartate Śrī|Dharma|śivo Bhaṭṭārakāḥ!
 aho amuṣya sarv'|ātiśāyinī tapo|lakṣmīḥ! eṣo hi:

Bhasma|smer'|ānana|śrīḥ,
 śuci|vibudha|dhunī|nīra|nirdhauta|mūrdhā,
 dhāvadbhiś ceṭa|vṛttaiś
 caṭula|gaṇa|nibhais tāpasair vandyamānāḥ,
 gaury" ājasram̄ sukīrtyā
 śaśa|dhara|samayā nandyamān'|āmal'|ātmā
 śreyah Śrī|kaṇṭha|kalpo
 janayati jagatām̄ darśanād eva nūnam.

3.70 Api ca:

Ātmānam āśrama|pade ca bahu|prakāra|
 kāleya|kalmaṣa|viṣeṣa|muṣi praviṣṭam
 satyam ūape Śiva|pura|sthām iv' āpy avaimi
 smera|Smar'|ārī|nayana|traya|tarpyamāṇam.

Their color is gray with smearing-ashes, they are able to inflame the fires of incense, they have just drunk the pure nectar of flowers used for the worship of Shiva, the Conquerer of the Forts—whom do these blessed breezes not enchant in the Shaiva ashram, loosening the knots in the ascetics' matted hair, and delighting in presenting the mendicant-garments' slow, graceful dance?

BOY: It is as you say, sir. This penance grove seems to me peaceful and charming.

GRADUATE: Come now, let's enter. (*They mime entering.*) What! The Reverend Abbot Dharma-shiva comes forward in the very courtyard! How the splendor of his asceticism outshines everyone! For:

His beautiful face is smiling with ashes;* his forehead is cleansed by the holy water of the Ganges; he is worshiped by ascetics resembling Shiva's kind attendants, who bustle about and act as servants; his spotless soul is constantly gladdened by his bright fame, which is like camphor,* *just as Shiva is delighted by the well-praised Gauri together with the moon*—merely by being seen he, resembling Shiva Shri-kantha, truly brings about the creatures' salvation.

And what's more:

3.70

Having entered the ashram-compound, which dispels the many stains of the Iron Age, upon my word, I also feel as if I were in Shiva's heaven, reanimated by the three eyes of Love's smiling enemy.

BATUH: 'Aham pi attānam uppataṁtam Bamha|bhūyam
pekkhāmi.'

Tataḥ praviśati āsanastho yathā/nirdiṣṭah Śrī/DHARMA|ŚIVO
vibhavataś ca parivāraḥ.

BHAṬṬĀRAKAH: (*savitarkam*)

3.75 Rāj" āsau bhuvaneśu viśruta|guṇo
dharm'|āikatān'|āśayo,
mantrī śāstra|mah" |āṭavī|viharaṇ'|ā-
śrāntah Jayanto 'py asau.
n' āham karma yaśo|viruddham anayoḥ
śaṅke. yath" |āvasthitās
tiṣṭhantv āśramiṇah. kim ākulatayā?
kim vā bhayaṁ mādṛśām?

(*agrato 'valokya*) Katham! ayam ih' āiv' āyātah snātakah?
sarvam vyaktam idānīm.

SNĀTAḥ: Tad ehi baṭo, pranamāmo Bhaṭṭārakam. (*upasṛtya*)
namo bhagavate pratyakṣa|Mah" |ēśvarāya Bhaṭṭārakāya.

BHAṬṬĀRAKAH: Svāgatam āryāya. kuśalino bhavantah? āsa-
nam.

SNĀTAḥ: Alam āsanena, śādvala|sthala ev' ḍopaviśāmaḥ. bha-
gavan, apy avighnam upapadyate yathā|prastutas tapo|
vidhiḥ? ko v" ātra vighnah? bhagavān Mah" |ēśvara eva
ātmānam ātman" ārcayati. tad amunā jana|pravādena ya-
thā na manāg ākulatām bibhrati tapo|dhanās, tath" āinān
ādeśṭum arhati bhaṭṭārakah. tapo|vighnā eva pratihatā

BOY: Me, too. I see myself flying toward absorption into Brahman.

Then enters the Venerable Dharmashiva sitting on a stool, looking as described above, and as many followers as can be afforded.

ABBOT: *(pensively)*

The merits of this king are celebrated all over the world, and his attention is solely devoted to social and religious order. As for this adviser, Jayánta, he never grows weary of strolling in the great forest of doctrines and sciences. I don't think they would take any measures that would be contrary to their reputation. The hermits should remain as usual. Why worry? Or, rather, what danger can there be for people like us?

3.75

(He looks ahead.) What in the world! The graduate has come right here? Everything is clear now.

GRADUATE: Come, boy, let's bow down to the Abbot. *(They approach.)* Obeisance to the Blessed Abbot, Mahéshvara manifest in front of us!

ABBOT: Welcome, sir. Are you well? Please take this seat.

GRADUATE: There's no need of seats, I'll just sit down on the lawn. Your Holiness, I hope the observance of religious austerities goes on free from impediments, as it has been established. Or, rather, what kind of impediment could occur here? The Blessed Mahéshvara worships himself by himself. So could Your Holiness please advise the ascetics that they should not be worried in the slightest

rājñā. rāj” āpy anupadam āgamiṣyaty eva bhaṭṭārakam draṣṭum.

3.80 BHAṬṬĀ: (*sasmitam*) K” āsmākam ākulatā, tāpasānām vā? ŚrīŚaṅkara|varmaṇi dharmeṇa medinīm samāgatām śāsati sādhūnām eva rājyam, tasya param bhṛtiḥ. n’ āiv’ ādy’ āivam, cirāt prabhṛty evam ev’ ānubhavāmāḥ.

(*praviṣy’ āpatī/kṣepeṇa saṃbhrāntas*) TĀPASAḤ: „jayadu jayadu bhaṭṭārako! eso khu ko vi vuḍḍhako paṇḍido sva|gavvam uvvahamto assamam imam uvahasamto aṇeā|sissa parivārido ṭuggāhaṇakaaṇakhaṇḍhamva† karemto ido āgado. tā ittha bhaṭṭārako pamāṇam.„

BHAṬṬĀ: (*sasmitam*) Praviṣatu tapasvī. kim asmākam?

Tataḥ praviṣati yathā/nirdiṣṭo VRDDHĀMBHIḥ.

VRDDHĀMBHIḥ: Aho viṣmayah! aho bata kiyān anartha|kārī rājā Śaṅkara|varmā yasy’ ēdṛśī sāmrājya|lakṣmīr agni|hotṛbhīr vana|sthair yatibhir brahma|cāribhir ebhiś ca Śaiva|Pāśupata|Pāñcarātrik’|Ārhata|Sāṅkhya|Saugata|prabhṛti-bhir anargalaṁ bhujyate! tat katham eṣa ciram jīviṣyati? tad adya tāvad ayam eka|vrkṣe mandāraka iva dṛṣyate. asminn ev’ āvasara īśvaram parākṛtya para|lokam nirasya Veda|prāmāṇyaṁ pratikṣipyā rājānam amum amārgād ato nivārya yogye vartmani sthāpayāmi, yen’ āyam artha|paraś ciram rājyam anubhavati. atra ca Śaiv’|āśrame

degree about this rumor among the people? The king has removed nothing but the impediments of asceticism. And the king himself is also coming close behind us to visit Your Holiness.

ABBOT: (*smiling*) Why should I or the ascetics be worried? As 3.80 long as His Majesty Shánkara-varman righteously rules the country that has fallen to him, the kingdom belongs to the virtuous alone, but he supports it. And it is like that not just today; this has been our experience for a long time.

AN ASCETIC: (*enters with a toss of the curtain, excited*) Glory to the Abbot! Some elderly scholar has arrived, showing off his arrogance, mocking the ashram, surrounded by several disciples, making †... †* Your Holiness should tell me what to do.

ABBOT: (*smiling*) Let the poor fellow enter, I don't mind.

*Then enters VRIDDHÁMBHI as described above.**

VRIDDHÁMBHI: Amazing! What a great disaster-maker king Shánkara-varman is, letting Vedic priests, hermits, renouncers, celibate students, as well as these Shaivas, Pa-shu-patas, Pañcha-rátrikas, Jainas, Sankhyas, Buddhists and the rest consume the great riches of his kingdom without check. So how is he going to live long? He now actually looks like a heavenly tree surrounded by nothing.* I am going to take this opportunity to do away with God, set aside the world-to-come, demolish the validity of the Vedas, and thereby turn the king back from this wrong path and establish him on the

śrutam̄ mayā bahavah̄ paññita|māninaḥ saṅghaṭitā iti.
 teṣām̄ samakṣam̄ enam̄ eva Śaiv'|ācāryam̄ nirbhartsayā-
 mi. (*parikramy' ānyato 'valokya*) ayam̄ sa Śaiv'|ācāryah̄
 Kaṇa|bhakṣ'|Ākṣa|pād'|ādi|darśana|pāradṛśvā, eṣa ca ma-
 hā|Mīmāṃsakah̄ Saṅkarṣaṇa, ime cānye bahavo nānā|
 śāstra|vidah̄. bhavat' ūpasarpāmi. (*upasṛtya*) kuśaly asī,
 tapasvin? bhadram̄ te, brāhmaṇa. (*iti vadān śādvala eva
 śiṣyair upaviśati.*)

3.85 BHĀTTĀ^o: (*sasmitam*) Katham? upakrama eva ākṣepah? (SAṄ-
 KARṢĀNASYA *mukham paśyati.*)

SNĀTĀ^o: Bhagavann, evam etat. paśyāmas tāvat.

VRDDHĀ^o: Kim ittham anartha|śata|duḥsthām āsyate bha-
 vadbhiḥ?

Tapāṃsi yātanāś citrāḥ, samyamo bhoga|vañcanam,
 Agni|hotr'|ādikam̄ karma bāla|krīḍ" ēva lakṣyate.

BHĀTTĀ^o: Kim kurmah? īdṛśe karmaṇi bhagavat" ēsvareṇa
 preritāḥ smah.

3.90 VRDDHĀ^o: Kah̄ puno bhagavān īśvarah?

right track, so that concentrating on worldly prosperity he can enjoy his kingship for a long time. Now I have heard that a lot of self-proclaimed scholars are gathered in this Shaiva ashram. I shall make this Shaiva professor a laughingstock right in front of them. (*He takes a few steps and looks in another direction.*) Here is the Shaiva professor who is an expert in the systems of Kana-bhaksha, Aksha-pada* and others, and this here is Sankárshana, the great Mimámsaka, and here there are many other scholars belonging to various branches of learning. All right then, I'll approach them. (*He approaches.*) Are you O.K., ascetic? Hello, brahmin. (*While saying this he sits down right on the lawn with his pupils.*)

ABBOT: (*smiling*) What? Disrespect right from the start?* 3.85
(He looks at SANKÁRSHANA's face.)

GRADUATE: Reverend, you're right. Well, let's see.

VRIDDHÁMBHI: Why do you live so miserably because of hundreds of useless torments?

Asceticism is just a variety of torture; self-restraint is just a way to cheat yourself of pleasures; while sacrificial rituals such as the Agni-hotra seem to me just like children's games.

ABBOT: What shall we do? The Lord God impels us to perform such actions.

VRIDDHÁMBHI: But who is this "Lord God"? 3.90

Mṛga|trṣṇ”âmbhasi snātah, kha|puṣpa|kṛta|śekharah,
eṣo vandhyā|suto yāti śaśa|śringa|dhanur|dharaḥ.

BHAṬṬĀ: Alam apabhāṣaṇena! sa hi bhagavān viśva|jagataḥ
sraṣṭā samhart” ânanta|jantu|grāma|vṛtter vicitra|vipāka-
sya karma|kalāpakasya yathā|viṣayam viniyoktā nity’|ā-
nandaḥ sarvajñāḥ kṛpāluḥ Param’|ēśvaraḥ.

VRDDHĀMBHIḥ: (*mandam vibhasya*) Aho bhautānāṁ bhakti|
timira|hatā na kiṁ cit paśyati mugdhā dṛṣṭih. kuta evam
bhaviṣyati? katham iva hi kartṛtvam asya sammāṇsyate
lokah? tathā hi:

Kṛp” ēyam, kṛid” ēyam,
prabhu|rucir iyam, preraṇam idam,
sva|bhāvo ’yam, dharm’|â-
rjanam idam, ath’ āpy ārjavam idam:
na jāne kiṁ kṛtvā
manasi kṛta|kṛtyo munir asau
purāṇo nīrāgah
srjati jagatīṁ samharati ca.

3.95 Karan’|ādi|kāraṇa|kalāpa|niḥsprhah
saha|kāribhiś ca rahitaḥ katham vrajet
sva|para|prayojana|<viśeṣa>|varjitāṁ
jagatāṁ sthiti|pralaya|sarga|hetutāṁ?

There goes the son of a barren woman, fresh from bathing in the water of a mirage, a wreath of sky-flowers on his head, holding a bow made of hare-horn.

ABBOT: Enough abuse! For he is the blessed creator and destroyer of the whole world; he supervises the mass of karmas, according to their appropriate scope, which karmas are active in the infinite mass of creatures, having various effects; he is the eternally blissful, omniscient, compassionate Supreme Lord.

VRIDDHAMBHI: (*laughing slightly*) Behold the foolish vision of idiots, obstructed by the blindness of devotion, seeing nothing. How could this be? For how on earth can people accept that God is the supreme agent? To explain:*

It is compassion, it is sport, it is a lordly whim, it is an impulse, it is his nature, this is the way he earns merit, or, rather, it is his honesty: who knows what that ancient, passionless sage, who has all he needs, has got into his head to create and destroy the universe?

How could one who has no desire for the group of causal factors like the instrumental cause, and who is also deprived of assistant factors, become the cause of the maintenance, destruction and creation of the worlds, which has no <particular> benefit for himself or others?

3.95

Kim ca:

Evam eva vidhāt” āpi dhātā trīṇi jaganti vā
punar n’ ānyāni bhūyāṁsi sṛjat’ īty atra ko vidhiḥ?

BHĀTTĀ^o: Kṛtam dūṣan̄’ōpanyās’|āyāsena.

Pramāṇa|śūnye viphalaṁ hi dūṣanāṁ,
pramāṇa|siddhe tad apāstam eva yat,
tad|ukti|maukharyam apāsyā mrgyatām
atīndriye vastuni sādhanāṁ paraiḥ.

3.100 VRDDHĀ^o: (*sasmitam*) Yady evam, Īśvara|siddhāv abhidhīya-
tām pramāṇam.

BHĀTTĀ^o: Anumānam iti brūmah.

VRDDHĀ^o: (*sasmitam*) Anumānam pramāṇam c’ ēti mano|
rathaḥ.

Avasthā|deśa|kālānām bhedād bhinnāsu śaktiṣu
bhāvānām anumānenā prasiddhir atidurlabha.

Moreover:

Even if he is the creator, what rule is there to ensure that he is going to create exactly in this way as you say and only three worlds, and he does not create other and more worlds?

ABBOT: Stop exerting yourself putting forward fault-finding arguments.

On the one hand, fault-finding argument is pointless with regard to something that lacks the support of a means of valid knowledge. On the other hand, it is totally discarded with respect to what is proved by a means of valid knowledge. Therefore disputants should stop making noise with uttering those fault-finding arguments and should seek positive arguments concerning this matter which is beyond the scope of the sense organs.

VRIDDHÁMBHI: (*smiling*) If that's what you think, then 3.100 please state a proof for establishing God.

ABBOT: I say that inference proves His existence.

VRIDDHÁMBHI: (*smiling*) To say that something is an inference and at the same time a means of valid knowledge is wishful thinking.

It is extremely difficult to verify things with the help of inference since their capacities differ because of differences in condition, place and time.*

Kim ca:

3.105 Hasta|sparśād iv' ândhena viśame pathi dhāvatā
anumāna|pradhānena vinipāto na durlabhaḥ.

Api ca:

Yatnen' ânumito 'py arthaḥ kuśalair anumātrbhiḥ
abhiyuktatarair anyair anyath" âiv' ôpapādyate.

BHAṬṬĀ°: Alam prapañcena! prasiddham eva bārhaspatyā-
nām gṛha|kṛtyakam idam. idam tu brūhi: kim praty-
akṣam ev' āikam teṣām pramāṇam?

VRDDHĀ°: Om ity ucyate.

3.110 BHAṬṬĀ°: Na tarhi teṣām kā cana kalpate loka|yātrā.

VRDDHĀ°: Kim iti?

BHAṬṬĀ°: Kṣudh" |ākulatvād dīn' âudane pravartase, na si-
katāyām. ambhāṁsy apekṣase pipāsito na vibhāvasum.

VRDDHĀ°: Yady evam tataḥ kim?

BHAṬṬĀ°:

3.115 Sakhe, pradhānatā nāma na khalv indriya|gocarah.
s" ânvaya|vyatirekābhyaṁ bhāvānām avagamyate.

Moreover:

One who relies on inference tumbles easily, just like a blind man running by touch of hand on an uneven path.*

3.105

Furthermore:

Even if clever logicians infer something with great effort, other, extremely competent logicians account for the same thing in another way.*

ABBOT: Enough of verbosity! We know all too well this “specialty of the house” of the materialists. But tell me this: do they hold that sense perception is the one and only means of valid knowledge?

VRIDDHÁMBHI: The answer is yes.

ABBOT: Then everyday activity is impossible for them.

3.110

VRIDDHÁMBHI: How so?

ABBOT: If you suffer the torments of hunger, my poor thing, you seek rice, not sand. When you are thirsty you look for water, not for fire.

VRIDDHÁMBHI: Yes, but what's your point?

ABBOT:

My friend, surely it does not fall into the scope of the sense faculties to be the “best thing” for a particular purpose. That is ascertained through the positive and negative concomitance of entities.

3.115

Anvaya|vyatirekau ca mukhyam liṅgasya lakṣaṇam.
yatra|sthām dṛṣyate liṅgam, tasya sā pakṣa|dharmatā.

Eta eva c' ānumānasya prāṇā anvaya|vyatirekau pakṣa|dharmat" ēti.

VRDDHĀ°: Nanv ayaṁ sukha|duḥkha|sādhanatā|niścaya|ni-
mittako vyavahāras tiraścām iva manusyāṇām api prati-
bhay" āiva bhaviṣyati.

BHAṬṬĀ°: M" āivam. avidita|niyata|nimittam hi jñānam pra-
tibh" ēty ucyate. iha ca veditam eva nimittam anvaya|vy-
tirek'|ādi, na ca sva|saṃvedyasya nihnavo yuktah.

3.120 VRDDHĀ°: Nanu veditam api na veditam eva nimittam, avi-
nā|bhāva|sambandhasya grahītum aśakyatvāt. tad ayam
avicārita eva ramaṇīyo vyavahārah, etad eva ca tattvam
iti tattvavidah.

BHAṬṬĀ°: Ālasyam idam pāda|prasārikā vā. vicārayitum va-
stūni gr̥hīta|kṣaṇā ime vicakṣaṇāḥ.

And positive and negative concomitance are the primary defining characteristics of the inferential mark. As for the condition of being the property of the subject, that holds for any inferential mark seen in a particular subject.*

These are indeed the very life-breath of inference: positive and negative concomitance, and the condition of being the property of the subject.

VRIDDHÁMBHI: Surely for humans, just as for animals, such everyday behavior, based on determining what leads to pleasure and what to suffering, takes place merely through instinct.

ABBOT: Say not so. For instinct is defined as a knowledge the specific cause of whose validity is not known. But in this case we do know the cause, namely positive and negative concomitance and the like. And one cannot deny something self-evident.

VRIDDHÁMBHI: Surely even if we know the cause, yet we ^{3.120} do not really know it, since we cannot comprehend the connection of being invariably related. Therefore this everyday activity is pleasant only if we do not examine it, and this fact alone is real: thus say those who know reality.

ABBOT: This is laziness, or you just don't want to yield an inch. These scholars here are taking the opportunity to examine things.

VRDDHĀ°: Nanv aśakyo 'yaṁ vicāra ānanyād dhūm'|âgni|
 vyaktīnām adhūm'|âagni|vyaktīnām ca. dur|adhigamau
 c' âsākṣāt|kṛta|sakala|tri|bhuvan'|ôdara|varti|pad'|
 ārtha|sārthair imāv anvaya|vyatirekau. sarva|vidām tu
 kim anumānena?

BHAṬṬĀ°: Anvayas tāvat sāmānyam avalambya grahīṣyate.
 vyakty|ānanyam abādhakam, dhūmatvasy' āikatvād ag-
 nitvasya ca. bhāva|sāmāny'|ânugama|purah|sara eva ca
 tad|abhāvayor apy anugamo grahīṣyate. sa eva ca vyati-
 rekah.

Bhāvayoh sāha|caryam yad, anvayaṁ tam pracakṣate.
 vyatirekam tu manyante sāhityam tad|abhāvayoh.

3.125 Pakṣa|dharmatā tu tapasvinī su|bodh" āiva, niradhikara-
 ṇa|liṅga|dharm'|ânavadhāraṇād iti. tad evam suśakatayā
 nimitta|niścayasya vipaścitām iva tiraścām api pramāṇair
 eva vyavahārah. yath" āha Bhāṣya|kārah, «tad evam ebhiḥ
 pramāṇair deva|manuṣya|tiraścām vyavahārāḥ prakalpa-
 nte, n' āto 'nyathā» iti.

VRIDDHÁMBHI: Surely this examination is impossible, because there are infinite individual instances of smoke and fire, and non-smoke and non-fire, and people who have not perceived directly the multitude of all things existing in the three worlds cannot ascertain this positive and negative concomitance. As for the omniscient, what need have they for inference?

ABBOT: First of all, positive concomitance can be grasped resorting to universals. The infinitude of individual instances cannot invalidate the inference since smoke-ness is one and fire-ness is also one. And following precisely the accordance of positive universals, the accordance of their absence can also be grasped. And exactly that is negative concomitance.

The association of two things* is taught to be positive concomitance. As for negative concomitance, it is considered to be the concurrence of their absence.

As for the inferential mark's condition of being the property ^{3.125} of the subject, that poor thing can easily be understood, since we cannot ascertain the inferential mark as a property without it having any locus. Therefore, since the cause of validity is easily determined in this way, even animals, just like the wise, act only with the help of means of valid knowledge. As the Commentator says, "Therefore the activities of gods, human beings and animals are possible in this way, with the help of these means of valid knowledge, and not otherwise."*

VRDDHĀ°: Nanu bhavatu loka|siddhānām utpanna|pratītī-
nām, <utpādyā|pratītīnām tv> ati|durghaṭo 'yam prakā-
rah.

Na h' Īsvaram pṛthivyādeḥ kāryād dhūmād iv' ānalām
laukikāḥ pratipadyante tārkikair apratāritāḥ.

BHATTĀ°:

Nārī|jano 'pi bālo 'pi gopālo 'pi bhavān api
budhyate niyatād arthād arth'|āntaram asamśayam.

3.130 Avinā|bhāva|sāmarthyād dhūmen' ēva vibhāvasoh
anumānam sva|kāryeṇa kartuh sidhyati dhīmataḥ.

VRDDHĀ°:

Nanv anyad eva kumbh'ādi kāryam sambhāvit'|ōdayam,
anyad eva hi śail'ādi, taylor hi mahad antaram.

BHATTĀ°:

Anya eva hi dhūmo 'sau kṛṣa|janmā mah"|ānase,
anya ev' āyam adrau ca vyāpta|vyoma|dig|antaraḥ.

3.135 Kim c' ēdām rakta|paṭ'|ōcchiṣṭam bhujyate,

VRIDDHÁMBHI: Surely this may be all right for things already established in the world, regarding which cognition has already arisen,* but it is impossible <for things concerning which cognition is still to be acquired.>

For ordinary people, unless they are deceived by logicians, do not cognize God from effects like the earth, in the way they cognize fire from smoke.

ABBOT:

Even women, even a child, even a cowherd, even you, sir, comprehend one thing without doubt from some other specific thing.*

Because of the power of invariable concomitance, one can successfully infer a sentient agent from its effect, just as one can infer fire from smoke.

3.130

VRIDDHÁMBHI:

Surely an effect like a pot, the production of which is conceivable, is one thing, and a mountain, for instance, is very different thing, for there is a great difference between them.

ABBOT:

Indeed, this smoke with its small beginnings in the kitchen is one thing, and a very different thing is the smoke on the mountain, permeating the main and intermediate directions of the sky.*

Moreover these are the leftovers of the red-robed Buddhists 3.135 that you are eating:

«Siddham yādṛg adhiṣṭhātṛ|bhāv'|ābhāv'|ānuvṛttimat
sanniveś'ādi, tat tasmād yuktam yad anumīyate.» iti.

Dharmaṁ niyatam ālambya bhavati hy anumā|kramah. kva vā sarv'|ātmanā sāmyam sādhyā|drṣṭ'|ānta|dharmi-
ṇoh?

VRDDHĀ: Nanv anyatra vāstavam sāmānyam, iha tu śabda|
sāmānya|mātram, na vastu|sāmānyam. śabda|sāmānye c'
ātiprasaṅgah.

BHAṬṬĀ: (*sasmitam*) Kuto Bauddha|gṛhe vāstavam sāmān-
yam?

3.140 Buddhy|ārūḍham bahiṣṭham vā,
satyam sāṁvṛtam eva vā
sāmānyam avalamby' āiṣā
loka|yātrā pratīyate.

Na paras|parataḥ sāmyam kāryāṇām api bhūyasām.
tad ime «yādrk» ity asya padasy' ārtham na manmahe.

VRDDHĀ: Nanu vilakṣaṇam ev' ēdaṁ kṣity|ādi kāryam.

BHAṬṬĀ: Nanu vilakṣaṇam eva kartāram kalpayantu bha-
vantaḥ.

“When that particular kind of compositeness, etc., is established to be in positive and negative concomitance with the existence of the controller, it is fine that the existence of a controller is inferred from that kind of compositeness.”*

In fact, the process of inference takes place depending upon a specific property.* Where is there ever a complete similarity between the thing that has the property to be established and the one in the example?*

VRIDDHÁMBHI: Surely there is a real universal in other cases, but in this case the similarity is only nominal, not real.* And to apply inference in the case of nominal similarity would be a fault of overextension.

ABBOT: (*smiling*) How could there be real universals in the house of a Buddhist?

We see that people’s everyday activities depend upon some universal, whether arisen from the intellect, or external, real or conventional.

3.140

There are many things that, although they are all effects, do not resemble each other. Therefore I don’t see the point of the expression “that particular kind.”

VRIDDHÁMBHI: But surely these products such as the earth are quite special.

ABBOT: Surely, then, you should postulate a very special craftsman.

VRDDHĀ°: Na kalpayitum aprasiddham śaknumah.

3.145 BHĀTTĀ°: Vayam api na kāryam akartṛkam vaktum śaknumah.

VRDDHĀ°: Kim atra tarhi kurmah?

BHĀTTĀ°: Kataram atra jahāmah? kim kartr̄atiśayo duḥkh’|āvahaḥ, kim vā kāryam akartṛkam duḥkh’|āvaham? tatra «dṛṣṭa|siddhaye hy adṛṣṭam kalpyate, na tu dṛṣṭam utsṛjyate» iti nyāyād varam kartr̄atiśayah kāry’|ātiśayāt sahyatām, na tu kāryatāyā ev’ opekṣanam.

VRDDHĀMBHIR *bhūmim ālikhati*.

BHĀTTĀ°: Api ca lavana|kriyayā dātram iva chidi|kriyayā paraśur iva rūp’|ōpalabdhyā yat karaṇam locanam anumīyate, tatra netrasya dātra|paraśvadhābhyaṁ kim sādharmyam?

3.150 VRDDHĀ°: Tad api m” ānumāyi, kim naś chinnam?

BHĀTTĀ°: Nanu cakṣuṣā vinā kathaṁ rūpaṁ drakṣyasi?

VRDDHĀ°: Bhavatu tarhi kim api karaṇam.

VRIDDHÁMBHI: I am unable to postulate something that is unknown.

ABBOT: And I cannot talk about an effect that has no agent. 3.145

VRIDDHÁMBHI: So what can we do in such a case?

ABBOT: Which alternative shall we reject? Is it the extraordinary nature of the agent that is troublesome or is it the effect of having no agent that is troublesome? Regarding these two alternatives, according to the general principle “We postulate something unseen in order to account for something already seen, but we cannot deny something seen,” one should put up with the extraordinary nature of the agent because the effect is also extraordinary, rather than disregarding the fact that something is an effect.

VRIDDHÁMBHI *draws on the ground.*

ABBOT: Moreover, when we infer from our perception of colors the faculty of sight as the instrument, just as we infer a scythe from the action of mowing and an axe from the action of cutting, in this case what kind of property does the faculty of sight have in common with the scythe and the axe?

VRIDDHÁMBHI: Let that not be inferred, either—why should it bother me? 3.150

ABBOT: But how could you see color without your faculty of vision?

VRIDDHÁMBHI: Fine, then let there be some kind of instrument.

BHĀTTĀ°: Bhavatv etarhi ko 'pi kartā.

VRDDHĀ°: Na sahyate kartā. karaṇam vinā katham kriyā?

3.155 BHĀTTĀ°: Kartāram vinā katham kāryam? kāryam iti hi na
Dītth'|ādivad|abhidhānam, api tu kriyata iti kāryam.
kriyate ca kartrā ca vinā ken' ēti na vidmaḥ. tad evam
iyam Īśvar'|ānumāna|śiortir abhaiṣajyā sahyatām. kim
kriyate?

VRDDHĀMBHIR *bhūmim ālikhati*.

BHĀTTĀ°: Api ca para|loka|vedanām api kaṣṭām soḍhum
arhati bhavān.

VRDDHĀ°: Na jīvan sahiṣyate.

BHĀTTĀ°: Nanu kṣipram eva mariyasi.

3.160 VRDDHĀ°: Katham iva?

BHĀTTĀ°: Caitanyam ayāvad|dravya|bhāvitayā sva|saṁve-
dyatayā ca na bhūta|dharmā bhavitum arhati. na ca jñā-
na|santati|pakṣe kam̄ cid ekam anusandhātāram antareṇa
smaraṇ'|ēcch" |ādi|vyavahāra upapadyate.

VRDDHĀ°: Astu tarhi kim apy evam̄ pramāṭṛ|tattvam. tat
punar ūrdhvam̄ deha|dāhād ast' īti kim atra pramāṇam?

BHĀTTĀ°: Sādho, na pramāṇam anyat tatr' ḫpayujyate.

ABBOT: Then let there be likewise some kind of maker.

VRIDDHÁMBHI: I cannot accept a maker. But how could there be action without an instrument?

ABBOT: How could there be an effect without a maker? For 3.155 the word “effect” is not just a name like Ditha, but something is an effect because it is made. If something is both made and without a maker, then by whom? We do not know. So you have to put up with this incurable headache of inferring God. What else can you do?

VRIDDHÁMBHI *draws on the ground.*

ABBOT: What's more, you also have to endure the severe pain of transmigration.*

VRIDDHÁMBHI: One will not endure it while alive.

ABBOT: Then surely you will die very quickly.

VRIDDHÁMBHI: How so?

3.160

ABBOT: Consciousness cannot be a property of material elements, because it does not exist for as long as the substance does, and because it is aware of itself. And if you hold the theory of the “stream of consciousness,” the activities of remembering, desiring, etc., are not possible without a single synthesizer.

VRIDDHÁMBHI: Then I will accept the existence of some such entity to be the cognizing subject. But what proves that it exists after the cremation of the body?

ABBOT: My good fellow, that requires no further proof.

VRDDHĀ°: Kim iti?

3.165 BHĀTTĀ°: Svābhāvika|vināśa|bhāvo hi niśiddha|bhāvah. na ca pramātur utpattir vā vināśo vā tat|kāraṇam vā kadā cid anubhūyate. na ca s'|āvayavatv'|ādinā paṭ'|āder iva tantu|vyatiṣāṅga|vimocan'|ādinā nāśah kalpate. tad asya pramāṭṛ|tattvasya sva|rūpam ev' ḫopalabhyate n' ḫotpāda|vināśāv ity asti cet pramāṭā, nitya ev' āsau. nityaś cet, sa eva para|lokī. kim idam ucyate cārvākaiḥ, «para|lokino 'bhāvāt para|lok'|ābhāvah» iti?

Anyad api: bālasya harṣa|bhaya|śok'|ādi stany'|ābhilāś'|ādi ca na svābhāvikam n' ākasmikam na pratibhā|mātra|kṛtam iti vā vaktum śakyam ity ato 'pi nityat" ātmano 'numī-yata eva.

VRDDHĀ°: Nanv Īvara|siddhi|prasānge para|loka|cārcayā kim āyātam?

BHĀTTĀ°: Idam āyātam: para|loke sati n' ākarma|nimitto bhūta|sarga upapadyate.

VRDDHĀ°: Tataḥ kim?

VRIDDHÁMBHI: Why not?

ABBOT: For we deny that the destruction of something is ^{3.165} part of its nature. In addition, we never experience either the arising or the perishing of the cognizing subject, or any cause of such arising or perishing. Nor is it the case that its destruction must be possible on the ground that it has parts, in the way that, for instance, a cloth is destroyed, when, for example, the contact of its threads with one another disintegrates. Therefore we perceive only the form itself of this real entity called “subject” but not its arising or perishing. Because of this, if the cognizing subject exists it must be eternal. If it is eternal, then it is the one that transmigrates. Why do the materialists say, “Because there is nothing which transmigrates, therefore there is no transmigration”?*

And there is a further consideration: the infant’s joy, fear, sorrow, etc., and his desire for milk, and so on, cannot be said to be either innate or accidental or produced merely by instinct. So because of this, too, the Self has to be inferred to be eternal.

VRIDDHÁMBHI: But what is gained by investigating transmigration in the context of proving God?

ABBOT: This is what is gained: if there is transmigration, then the creation of the material world cannot but be caused by individual karmas.

VRIDDHÁMBHI: So what?

3.170 BHĀTTĀ°: Karmaṇām api śarīr'ādi|sarge hetutvam.

VRDDHĀ°: Punas tataḥ kim?

BHĀTTĀ°: Nanu karmāṇy acetanāni.

VRDDHĀ°: Tato 'pi kim?

BHĀTTĀ°: Nanv acetanām cetan"|ānadhiṣṭhitam̄ san na kā-
raṇatām̄ eti.

3.175 VRDDHĀ°: Nanu cetanās teṣām eva karmaṇām kartāro 'dhiṣ-
ṭhātāro bhaviṣyanti.

BHĀTTĀ°: Na bhavitum arhanti, bhinn'ābhiprāyāṇām sa-
mmān'ānupapatteḥ.

VRDDHĀ°: Kathām̄ tarhi takṣṇām̄?

BHĀTTĀ°: Kim̄ takṣṇām̄?

VRDDHĀ°: Nanu te bahavo 'py ekām̄ mandiram̄ ārabhante.

3.180 BHĀTTĀ°: M" āivam. ekasya sthapater āśay'ānuvartinas te.

VRDDHĀ°: Kathām̄ tarhi pariṣadi dvijānām̄ sammānam̄?

BHĀTTĀ°: Tatr' āpi kārya|kovidasya pariṣat|pater ekasya āśa-
yam anurudhyate pariṣat. iha punar rāja|śarīram amātya|
śarīram v" āikam eva prāṇi|sahasrāṇām upakār'āpakaṛa|
dvāreṇa sukha|duḥkha|sādhanam iti nūnam tat|karma-
bhiḥ sambhūya tad ārabhyate. na ca yeṣām tad rāja|śarī-
ram duḥkhāya kalpate te tad|ārambhanam anumodanta
it' Īśvara eva bhagavāṁs tasya tāvataḥ karma|rāśer adhiṣ-
ṭhātā nūnam eşitavya ity evam̄ parisiddhāv Īśvara|siddhir

ABBOT: The karmas are also the causes of the creation of 3.170
bodies, etc.*

VRIDDHÁMBHI: And then what?

ABBOT: Surely the karmas are unconscious.

VRIDDHÁMBHI: And even then what?

ABBOT: Surely an insentient thing can become a cause only
if it is presided over by a sentient being.

VRIDDHÁMBHI: Surely their sentient agents will preside over 3.175
those very karmas.

ABBOT: They cannot, since no accord is possible among
those who have different intentions.

VRIDDHÁMBHI: Then what about carpenters?

ABBOT: Why carpenters?

VRIDDHÁMBHI: Surely they build one house although they
are many.

ABBOT: That's not so. They follow the will of one architect. 3.180

VRIDDHÁMBHI: Then what about the brahmins' agreement
in an assembly?

ABBOT: In that case, too, the assembly adheres to the will of
a single chairman who is expert in the matter. But in this
case the body of a king or the body of an adviser, a single
thing, is the source of pleasure and suffering for thou-
sands of living beings through helping or harming them,
so surely it is produced by their karmas collectively. And
those for whom the king's body causes suffering do not
rejoice at its production.* Therefore it is the Lord God
alone who must surely be accepted as the supervisor of

apratyākhyeyā. evam ca tiṣṭhatu pṛthivī|sāgara|himava-
dādi mahat kāryam aparimitam, mādr̥ṣa|kr̥ṣa|śarīr'|ādi|
kārya|mātraken' āpy anena krameṇa śakyo 'numātum
Īśvarah. anena ca nayen' ācetan'|ācatura|śarīr'|ādi|saṁ-
yojita|sarit|pulina|saikata|kūṭ'|ādayo 'py akṛṣṭa|jātā gi-
ri|kandara|vana|gahana|tr̥ṇa|latā|vitān'|ādayo vā janasya
sukha|duḥkha|karatayā tat|karm'|ākṣiptā iti karm'|ādhiṣ-
ṭhāna|dvāreṇa n' ācetana|kartṛkā bhaviṣyanti.

VRDDHĀ° *bhūmim ālikhati.*

BHĀṬṬĀ°: Āstām anyat sthūlam vā kr̥ṣam vā kāryam. yo 'yam
asmad|ādīnām kr̥ṣi|sevā|vāṇijy'|ādi|vyavahārah śayan'|ā-
sana|viharan'|āhār'|ādi|vyavahār'|āntah, eso 'pi bhūyasām
prāṇinām upakār'|āpakāra|kāraṇam iti sukha|duḥkham
upajanayati. tataś ca so 'pi pūrva|nītyā tat|karm'|ākṣipta-
tayā karmanām c' ācetanatayā tat|kartṛṇām ca bhūyasām
paras|para|virodhinām sammān'|āsambhavena Bhagava-
t" ādhiṣṭhitaiḥ karmabhir eva ārabhyata ity āha mah" |ā-
tmā Pārāśaryah:

such an immense heap of karmas. And so, once one has completely established this, the proof of God's existence is irrefutable. And thus let alone great, immeasurable products like the earth, the ocean, mountains, etc.; we can infer God following the same steps even just from such insignificant products as, for instance, slender little bodies like mine. Similarly, even heaps of sand, for instance, on a riverbank, constructed by insentient, unskillful bodies, or wild plants such as grass, vines and bushes, in mountains, caves, forests, and thickets, are dependent on the karmas of people because they cause them pleasure or pain. Therefore, since the karmas must be presided over, the maker of these things cannot be insentient.

VRIDDHÁMBHI *draws on the ground.*

ABBOT: But let us leave aside other gross or subtle effects. The daily activities of people like us, like agriculture, service or trade, and everything down to lying, sitting, strolling, eating and so on, because they cause benefit or harm for many living beings, produce pleasure or suffering. Therefore, by the above reasoning, because these activities are dependent on the karmas of those beings, and since the karmas are insentient, and since their agents are many and mutually opposed, and so cannot accord—they are also produced by those very karmas presided over by the Blessed Lord. That's why the illustrious Vyasa says:

3.185 «Ajño jantur anīśo 'yam ātmanah sukha|duḥkhayoh
Īśvara|prerito gacchet svargam vā śvabhram eva vā.»

VRDDHĀ°: Carcayisyāma etat. gacchāmas tāvat.

BHAṬṬĀRAK' | ānuvartinas tāpasā enam upahasanto bahu/prakāram paribhavanti.

BHAṬṬĀ°: (tān nivārya VRDDHĀMBHIM prati) Kv' ēdānīm gamyate? ady' āpy udvaha kṣaṇam karma|viṣūcīm. Āgama|prāmāṇyād ap' Īśvaraṁ pratipadyāmahe.

VRDDHĀ°: Āgamaḥ pramāṇam iti sāhasam.

3.190 BHAṬṬĀ°: (SNĀTAKAM uddiśya) Śrāntā vayam. tad bhavanta enam bodhayantu.

SNĀTĀ°: Yathā Bhaṭṭāraka ādiśati. asmākam tv Āgama|prāmāṇya|samarthane prayāsa eva n' ḫpayujyate, nisarga|siddhatvāt.

VRDDHĀ°:

Nisarga|siddham prāmāṇyam? kim etad abhidhīyate?
na hi nityatayā Vedaḥ prāmāṇyam adhigacchati.

Kiṁ hi nityam pramāṇam drṣṭam ākāśādi? pratyakṣādi vā
yad anityam tasya prāmāṇye kasya vipratipattiḥ?

“This creature is ignorant, and not master of his own pleasure and pain; impelled by the Lord, he may go to heaven, or he may go straight to hell.”*

3.185

VRIDDHÁMBHI: I will give the matter some thought. Right now I am going.

The ascetic followers of the ABBOT laugh at VRIDDHÁMBHI and humiliate him in many ways.

ABBOT: (*checks them and says to VRIDDHÁMBHI*) Where are you going? Endure right now for a moment the suffering caused by your karma.* We know that God exists also by the authority of Scripture.

VRIDDHÁMBHI: Scripture a means of valid knowledge! That's bold.

ABBOT: (*to the GRADUATE*) I am tired; will you please en- 3.190
lighten him?

GRADUATE: Just as the Abbot wishes. Anyway, I won't have to exert myself at all to corroborate the validity of Scripture, since it is established by nature.

VRIDDHÁMBHI:

The validity of Scripture established by nature?
How can you say this? For the Veda is not authoritative simply because of its eternity.

For is any other permanent thing, such as space, seen to be a means of valid knowledge? Or who would argue about the validity of sense perception and the like, which is not eternal?

3.195 SNĀTA°: Sādho,

Na hi nityatay” āsmābhiḥ prāmāṇyam abhidhīyate
Vedasya, bodhakatvāt tu tathā|bhāvaṁ pracakṣmahe.

VRDDHĀ°:

Nanv asti bādhyamāne ’pi śabde bodhakatā kva cit
«kareṇuḥ kara|śākhāyām» iti ken’ āpy udīrite.

SNĀTA°:

3.200 N’ āiv’ ānvit’|ābhidhānaṁ hi śābdam atr’ āpi bādhate,
bādhyate tv abhidheye ’rthe pramāṇ’|āntara|darśanam.

VRDDHĀ°:

Pramāṇ’|āntara|drṣṭe ’rthe nanu śabdah pravartate.
ato viṣaya|bādhena bādhitah syāt sa eva te.

SNĀTA°:

Bādhyatām viṣayo yasya pramāṇ’|āntara|gocarah,
codanāyā niyog’|ātmā viṣayas tv anya|durlabhaḥ.

GRADUATE: My good fellow,

3.195

It's not that I assert that the Veda is authoritative because it is eternal; rather, I claim that it is authoritative since it creates awareness.

VRIDDHÁMBHI:

Surely in some cases, even though the verbal expression is contradicted, it still creates awareness, like when somebody says: "There is an elephant on my finger."

GRADUATE:

Yet even here it is not the denotation of the words connected in a sentence which renders impossible verbal cognition. Rather, it is impossible to find any other means of valid knowledge with respect to the sense that is conveyed.*

3.200

VRIDDHÁMBHI:

Surely verbal expression operates with reference to objects known by other means of valid knowledge. Therefore by contradicting the object verbal expression itself must be invalidated for you.

GRADUATE:

Granted, a verbal expression is invalidated when its content is covered by another means of valid knowledge, but the content of an injunction, namely a command, is hardly accessible to other means of valid knowledge.*

3.205 Sa ca mān'āntar'ākrānter abhūmitvān nisargataḥ
anugrah'ōpaghātābhyaṁ tat|kṛtābhyaṁ na lipyate.

Anugrahe 'nuvādatvam, upaghāte tv asatyatā,
dvayasy' ānupapattau tu kathaṁ syād apramāṇatā?

VRDDHĀ:

Nanu sambandhaśāpeksah śabdo bhavati vācakah,
sa c' āiva puruś'ādhīnah. kathaṁ syāt tad|agocare?

SNĀTA:

3.210 Sambando nanu śaktir eva vacasah,
sā c' āsyā naisargikī.
pumśā kartum aśakya eva samayah
śabdair vinā vācakaiḥ.
vyutpattir vyavahāratas tu ghaṭate
ceṣṭā|nimitte nr̥ṇām
ātmany eva tathā prathām upagate
śabd'āika|gamyē vidhau.

«Kuryād» iti padasy' ārthas tri|kāla|sparśa|varjitah
na kāla|viṣayair anyaiḥ pramāṇair avagāhyate.

And since by nature it cannot be encroached upon by other means of valid knowledge, it is unaffected by any help or harm they cause.

3.205

If other means of valid knowledge help verbal testimony, then it is only repetition, and if it is contradicted, it is false; but when both are impossible, how could it be not authoritative?

VRIDDHÁMBHI:

Surely a verbal expression necessarily requires the connection of the expression and the object expressed in order to be expressive, and that connection is dependent on a person. But how could this be in the case of something inaccessible to anyone?

GRADUATE:

But connection is just the word's power, and that power is innate in it. A person cannot make a convention without words that are already expressive. As for learning this connection—it is possible with regard to an injunction the content of which can be reached only through verbal expressions, through usage, when the cause of people's action has become manifest in oneself in the same way.

3.210

The meaning of the expression “he is to perform it”—a meaning that is not temporally bound—cannot be entered into by other means of valid knowledge with temporal objects.

VRDDHĀ°: Katham tarhi tatra vyutpattiḥ?

SNĀTA°: Nan' ūktam atra, tan na gṛhītam bhavatā. sv' |ātmani hi prerak' |āvagama | pūrvikā ceṣṭā dṛṣṭā. parasy' āpi liñ | vibhaktim ūrutavataś ceṣṭā | darśanāt tataḥ prerak' |āvagamo jāta iti kalpyate. kīdṛg asau preraka iti svayam eva ātmavad upalabhyate. na tv «asāv evam | rūpah» iti rūpavān iva parasmai darśayitum ūsakyate. paro 'py enam anubhavaty eva, na c' ānyasmai darśayitum ūsaknot' iti pramāṇ' |āntar' |āgocare 'pi siddhā vyutpattiḥ. vṛddhasy' āpi bāla | daśāyām eṣ" āiva gatir ity anādiḥ samśārah.

VRDDHĀ°: Kim iyat" āiva siddham codanā | prāmāṇyam?

3.215 SNĀTA°: Kim vā mṛgaye bhavān?

VRDDHĀ°: Na pramāṇ' |āntar' |ānugraha | rahitah Šabdaḥ pramāṇatām aśnute. abhidhāyaka eva hy asau, n' ārtha | thātva | samarpakah.

SNĀTA°: Abhidhāyako 'pi bodhaka eva. pramāṇam hi sarvam bodhakam eva bhavati, na tu ghaṭam iva kaṇṭhe rajjvā baddhvā prameyam arpayati.

VRIDDHÁMBHI: Then how can one learn that injunction?

GRADUATE: I've told you already, but you didn't get it. For one perceives in oneself that action is preceded by the cognizing of an instigator. Because one observes that someone else also acts after hearing an optative ending, therefore one postulates that the other person has also cognized an instigator. And one perceives oneself, just as one perceives the Self, what kind of instigator this is. But we cannot show it to somebody else saying, "It is like this," as we can show something else that has form. Others, too, do experience it, but they cannot show it to anyone else. Therefore learning the connection of word and meaning is established even in the case of injunction, which cannot be known by other means of valid knowledge. When old people were children, they learned in the same way: so the world has no beginning.

VRIDDHÁMBHI: Is that enough to prove the validity of Vedic injunction?

GRADUATE: What else are you looking for?

3.215

VRIDDHÁMBHI: The words of Scripture cannot be valid if they are deprived of the support of other means of valid knowledge, for they are merely expressive, but they do not provide a guarantee that the object is thus.

GRADUATE: Things that are expressive can also, in fact, create awareness. For every means of valid knowledge just creates awareness; it does not deliver the object of cognition like a pot, tying a rope around its neck.

Pramāṇ’|ântara|saṁvāda|sāpeksām ca pramāṇatām
vadanto n’ âdhigaccheyur antam̄ yuga|śatair api.

Bādhaḥ kāraṇa|doṣo vā dvayaṁ mithyātvā|kāraṇam.
tac c’ âtidurlabhaṇ Veda iti siddhā pramāṇatā.

3.220 VRDDHĀ° *bhūmim ālikhati. SNĀTAK’|ānucarā enam upahasanti. SNĀTAKAS tān vārayati.*

BHĀTTĀ°: Y” ēyam āryena Veda|prāmāṇya|veṇī darśitā, kim
s” āiv’ āpekṣyā, kim vā «tad|vacanād āmnāya|prāmā-
ṇyam», «mantr’|Āyur|veda|prāmāṇyavac ca tat|prāmā-
ṇyam āpta|prāmāṇyāt» ity eṣa sādhīyān panthā iti svāgr-
ha|kalaho ’yam asmākam. alam̄ tena. Veda|dviṣo nāstikās
tāvad evaṁ|prāyā yuṣmābhiś ca nirākaraṇīyā eva.

SNĀTA°: Yathā bhagavān ādiśati.

Nepathye kalakalah.

BHĀTTĀ°: Kim etat?

3.225 SNĀTA°: Rāj’|āgama|śaṁsī nanv ayaṁ kalakalah. tad vayam
rājñāḥ pratyanantarī|bhavāmaḥ. bhavanto ’pi sv’|āgam’|
ōcitam arghy’|ādi rājñē sajī|kurvantu.

BHĀTTĀ°: Yath” āha bhavān.

Those who claim that validity must depend on agreement with other means of valid knowledge couldn't reach the end of the series of these means even after hundreds of aeons.

Falsity has two reasons: invalidation or a fault on the part of the causes of cognition.* And since neither of them obtain at all in the Veda, its validity is established.

VRIDDHÁMBHI *draws on the ground. The followers of the* 3.220 *GRADUATE laugh at him. The GRADUATE restrains them.*

ABBOT: Whether we should rely on this way of proving the validity of the Veda that you, sir, have shown, or whether it is better to follow the train of thought that “the sacred tradition is authoritative because it is His word,”* and “it is valid because the trustworthy person* is authoritative, similarly to the validity of spells or texts about medicine”*: this is a private quarrel among ourselves. Let us leave it aside. First you too must completely refute the Veda-hating unbelievers of this ilk.

GRADUATE: As Your Eminence commands.

Hubbub offstage.

ABBOT: What's that?

GRADUATE: This hubbub must announce the king's arrival. 3.225 I will go to meet him. As for you, please prepare the respectful offerings for the king, as it befits your scriptures.

ABBOT: All right, sir.

SNĀTĀ^o: Idaṁ ca punaḥ puno vijñāpyase Bhagavan,

Na hi dviśmo devam

Śivam anupam' |aiśvarya|vibhavam.

sa ev' āiko hetuḥ

sthiti|vilaya|sargeṣu jagatām.

sa Rudraḥ, sa Brahmā,

sa Harir, aparo v" āpi Puruṣaḥ

paras tebhyaḥ. tasmin

bhuvanam akhilam saṁśritam idam.

Tad ime Śaiva|Pāśupata|Kālamukhā Mahā|vratinaś ca yathā|
sukham āsatām.

3.230 Guru|vidy" āpi bhavatām bhāti moh' |āpasāriṇī,
sā tv astu tāvad|viṣayā yāvaty eva vyavasthitā.

BHAṬṬĀ^o: Yathā bhavān āha.

Niṣkrāntāḥ sarve.

Tṛtīyo 'ṅkāḥ.

ACT THREE: RELIGION DENIED AND DEFENDED

GRADUATE: And let me remind Your Eminence once again:

We certainly do not hate the god Shiva, the power of whose majesty is incomparable. He alone is the single cause of the upholding, resorbing and emitting of the worlds. He is Rudra, he is Brahma, he is Hari, or some other Person beyond them. This entire world depends on him.

Therefore let these Shaivas, Pashu-patas, Kala-mukhas and Maha-vratins remain at ease.*

The knowledge handed down by your teachers also seems to dispel delusion, but let its scope be limited to that with respect to which it is justly established.*

3.230

ABBOT: Precisely, sir.

Exeunt omnes.

End of Act Three.

PRELUDE TO ACT FOUR: ORTHODOX IMPOSTURES

Tataḥ praviśati ṚTVIG UPĀDHYĀYAŚ ca.

ṚTVIK: (*sodvegam*) Kaṣṭam bhoḥ kaṣṭam! anyad eva cintitam anyad ev' ḫopanatam. Veda|bāhya|sakal'|āgama|tiraskāren' āśmin prasaṅge sarvam asmad|bhogyam eva bhuvanam bhaviṣyat' īti cintitam. yathā|vyāsam ev' ādy' āpi bāhy'|āgama vartanta ity upanatam. tathā hi:

Śaiva|Pāśupata|Pāñcarātrikāḥ
Sāṅkhya|Saugata|Dig|ambar'|ādayaḥ
sarva eva hi yathā|sthitā ime.
snātakasya dhig apārthakam śrutam!

UPĀ°: Bho vayasya, nanu rāja|puruṣo 'sāv adya samvṛttah.
rājā ca parama|māheśvara iti tad|ārādhan'|āikatāna|bud-
dhinā tena bhavitavyam. yataḥ:

4.5 Samīpato bhūmi|bhṛtāḥ hi pūruṣāḥ
tad|uktam ev' ānuvadanta āsate,
sva|vṛddhi|lubdhāḥ tu na sādhv asādhu vā
vivecayanti pratiśabdakā iva.

ṚTVIK: Vayasya, yathā manyase. kah sv'|ārtham avadhīrya
madhya|stho dharm'|āikatāna|buddhir bhavati? kim tu
kathāḥ Ved'|āika|viṣaya|yājan'|ādhyāpan'|ādi|vṛttibhir
asmābhiḥ kālo netavyaḥ?

UPĀ°: Vayasya, yath" āiv' ātikrānto nītas tath" āiv' āgāmy
api grāsa|vasana|mātra|santoṣibhir nesyate. yataḥ:

Then enters the Vedic OFFICIA nt and the Vedic INSTRUCTOR.

OFFICIA nt: (*agitated*) What an awful blow! I had one thing in mind and something completely different has happened. I had in mind that when all the extra-Vedic religions are censured, we'll be able to enjoy the whole country. But what has happened is that the heterodox religions are still just as widespread as they were before. For:

Shaivas, Pashu-patas, Pañcha-rátrikas, Sankhyas, Buddhists, Sky-Clad Jains and the rest: all of them remain as they were. Shame on the graduate's useless learning!

INSTRUCTOR: But, my friend, he is by now the king's man. And the king is supremely devoted to Shiva, so San-kárshana has to be completely focussed on propitiating Him. For:

In a monarch's vicinity, his men always repeat his words, but, eager for their own advantage, they do not distinguish between good or bad, like echoes.

45

OFFICIA nt: Right you are, my friend. Who would disregard his own interests and impartially focus his attention on Dharma alone? But how should we spend our time? Our profession—officiating at sacrifices, teaching and the like—is concerned exclusively with the Veda.

INSTRUCTOR: My friend, we shall spend the future just as we have spent the past: content merely with something to eat and wear. For:

Adurjana|giro goṣṭhyo, vīta|māna|grahāḥ priyāḥ
puṇyair vinā na labhyante, niḥsapatnāś ca sampadāḥ.

ṛTVIK: Evam eva. kiṁ kriyate? kiṁ tv idam adhikāṁ me
karṇa|śalyam.

4.10 UPĀ°: Kim iva?

ṛTVIK: Yad amī Pāñca|rātrikā Bhāgavatā brāhmaṇavat vyavaharanti. brāhmaṇa|samāja|madhyam anupraviśya nirviśāṅkam abhivādaya iti jalpante. viśiṣṭa|svara|varṇ’|ānupūrvikatayā Veda|pāṭham anusaranta iva Pañca|rātra|grantham adhīyate. «brāhmaṇāḥ smaḥ» ity ātmānaṁ vyapadiṣanti vyapadeśayanti ca. Śaiv’|ādayas tu na cāturvarya|madhya|patitāḥ śruti|smṛti|vihitam āśramam avajahataḥ śāsan’|āntara|parigraheṇ’ ānyathā vartante. ete punar «ā janmana ā santater brāhmaṇā eva vayam» iti bruvāṇāś tath” āiva cāturaśramyam anukurvant’ īti mahad duḥkham.

UPĀ°: Vayasya, kiyad idam duḥkham?

Yājane ’dhyāpane yaune sambandhe ’nyatra vā kva cit dūrāt pariḥṛtā eva śrotriyaiḥ Pāñcarātrikāḥ.

Without merit one cannot find assemblies exempt from villains' talk, lovers immune from sulkiness, and treasure not claimed by another.

OFFICIAINT: Quite right. What to do? But this other thing annoys me more.

INSTRUCTOR: What is it?

4.10

OFFICIAINT: That these Pañcha-rátrika Bhágavatas should adopt brahminical manners. They mix with brahmins and have no scruples about using the form of greeting that only we may use to our equals. They recite the Pañcha-ratra scriptures with a special pattern of accented syllables, as if they were taking the text of Veda as their example.* "We are brahmins," they say of themselves, and demand that others speak of them in the same way. Take the Shaivas and their ilk: they are not part of the system of the four social estates, they reject the life-periods determined by the Veda and the Smritis and they set themselves apart by adopting a different doctrine.* But these fellows say that "We have been truly brahmins ever since our birth, for a long succession of ancestors," and in the same way they imitate the system of the four life-periods: this is a great torment.

INSTRUCTOR: How great is this torment, my friend?

In officiating, teaching, matrimonial relations or any other context, brahmins learned in the Veda give the Pañcha-rátrikas a wide berth.

Brāhmaṇā iti tu vyapadeśas teṣām sva|samaya|saṁvyavahā-
ra|mātram.

4.15 ṚTVIK: Kim etad alpaṁ duḥkham?

UPĀ°: Kiyad v” āitad? Śruti|Smṛti adhyetum Mīmāṁsāṁ ca,
śrautam smārtam ca karm’ ānuṣṭhātum ete kva cid api
na labhante. brāhmaṇīm ca kām cana śīlāc cyutām upa-
yacchantaḥ prātilaumy’|ōdantena yojyante. Ved’|āṅgāni
tu kāni cit kiyad v” āpy adhigacchanto ’pi na kva cin
niśidhyanta ity alam udvegena. tad āstām etat. idam tu
śrutam mayā.

ṚTVIK: Kim iva?

UPĀ°: Adya khalu bhāgavat’|āgama|vicāram eva kartum Śrī
saṅkarṣaṇo Vaiṣṇav’|āyatanam Bhāgavata|śata|sahasra|sa-
mbādham gataḥ. brāhmaṇāś ca Brahma|dvīpe vidvāṁ-
sah sahasra|saṅkhyāḥ saṅghaṭitāḥ. tatra mahat�ā goṣṭhyā
bhavitavyam. tad ehi tatr’ āiva gacchāmaḥ.

ṚTVIK: Dṛṣṭaḥ Saṅkarṣaṇa|pratāpah, sa hi sarv’|āgama|prā-
mānya|vādī. rājñī ca Śrī|Sugandhā|devī teṣv eva sānukrośā
śrūyate. rāja|puruṣo ’pi kaś cid anugrāhakaḥ Sātvatānām
ast’ īti vārttā.

As for the fact that they label themselves “brahmins”: this is merely the usage of their own sect.

OFFICIANT: Is this a small nuisance?

4.15

INSTRUCTOR: Why, how big is it? They will never get to study the *Veda*, the *Smritis*, or *Mimámsa*, or to perform solemn or domestic rituals. And if they marry some brahmin woman who has strayed from the path of decorum, they will gain a reputation for having married “against the grain.”* No need to get upset that they will not be banned from some places, even if they learn just a few of the Vedic ancillary sciences to some small extent. Let’s drop the subject. But this is what I’ve heard.

OFFICIANT: What is it?

INSTRUCTOR: Today, apparently, the Honorable Sankárshana went to the Váishnavas’ sanctuary, which is crowded with hundreds and thousands of Bhágavatas, precisely to scrutinize their religion. And thousands of brahmin scholars have assembled in Brahma-dvipa.* There must be a great conference there. So come, that is where we shall go.

OFFICIANT: We’ve seen Sankárshana’s ardor, for he is an advocate of the theory that all religions are authoritative. On the other hand, the queen, Her Majesty Sugándha-devi, is reported to sympathize with these people especially. Rumor has it that there is a royal functionary who also supports the Sátvatas.*

4.20 UPĀ°: Alam asad|āśaṅkābhīḥ. na yathā|prastutād vyavahārād
 adhikām ṭṛṇām api te kubjī|kartum īśate. tad ehi bā-
 hy'āgamānām Mīmāṃsaka|sarasvatī|sāgare nimajjatām
 unmajjatām ca vihvala|vepitam anekavidham draṣṭum
 tatr' āiva gacchāvah.

Iti niśkrāntau.

INSTRUCTOR: Don't always fear the worst. They couldn't ^{4.20} even bend a blade of grass if this was beyond the established customs. So come, let's go there and see the manifold, desperate floundering of the heterodox religions as they are ducked again and again in the ocean of the Mimámsaka's streaming eloquence.

Exeunt ambo.

ACT FOUR:
QUALIFIED TOLERANCE

Tataḥ praviśati Śrī/SAṄKARŚĀNO, BATUR, vibhavataś ca pari-vāraḥ.

SNĀTAḥ: (*sodvegam*) Baṭo, saṅkaṭe nipatitāḥ smaḥ. yataḥ:

Ye viśva|sthiti|sarga|saṁhṛti|daśā|
paryāya|sampādana|
krīḍ”āsakta|mater mataṁ bhagavato
Nārāyaṇasy’ āśritāḥ,
tad|drṣṭeh katham anyathātvam anayā
brūmo vayam jihvayā?
śakṣyāmaḥ kṛtinām trayī|maya|dhīyām
sthātum katham v” āgrataḥ?

4.25 BATUH: 「Ayya, atthi yyeva edam. taha vi cirādo pahudi paūtto jaha|t̄hido saṁvavahāro rakkhīadi. kiṁ ettha ayyo visam̄thulo? tā saṁpadam̄ pekkhadu Paṁca|rattia|ppa-muha|mahā|paṁḍita|saya|sahassa|saṁbādhām imam̄ pa-desam̄ ayyo.」

SNĀTAḥ: (*parikramy’āgrato ’valokya savismayam*) Aho mahatī paras|para|spardh”|ānubandha|pratanyamān’|ānalpa|jal-pa|vikalpa|kolāhal’|ākulita|dig|antar” āiṣā paṇḍita|pariṣat! asyām̄ hi

Ito vākyeṣv ālo-
cita|vividha|tātparya|gataya,
ito nām’|ākhyāta|
prakṛti|kṛta|yatnāḥ pada|vidah̄,
ito hetu|vyāpti|
graha|paṭu|dhiyas tarka|kuśalā,
itaś c’ āite vṛddhāḥ
Smṛti|Naya|Purāṇ’|ādi|nipuṇāḥ.

Then enters the Honorable SANKÁRSHANA, the BOY, and as many attendants as can be afforded.

GRADUATE: Boy, I am in a tight corner, for:

Those who adhere to the teaching of the Blessed Vishnu Naráyana, whose mind is absorbed in the play of accomplishing the revolution of the states of the universe, that is, its continuation, emission and resorption—how shall I say with this tongue of mine that their worldview is false? But, if I don't, how could I stand before the learned whose intellect is completely occupied by the three Vedas?

BOY: Oh dear, you have a dilemma, sir. Nevertheless the 4.25 customs that were set up long ago continue as they were. Why be uneasy about this matter, sir? So now please take a look at this place thronged with hundreds and thousands of Pañcha-rátrikas and other great scholars.

GRADUATE: (*walks about, looks ahead, amazed*) Good Lord! What a big conference of scholars! It fills the quarters with a great hullabaloo of dispute and disagreement spreading with mutual emulation. For in this assembly:

There are Mimámsakas who have reflected on the ways of the various meanings in sentences; grammarians who have scrutinized the roots of nouns and verbs; logicians whose minds are sharp in ascertaining the concomitance of the logical reason; and over here are the senior masters of the Smritis, Polity, Puráñas and the like.

Aho bata Pura|hara|hṛdayasya sprhaṇīya|guṇ'|ôdadher vibu-
dha|guṇ'|ākarṇana|karṇ'|ālankārasya pūrita|sakala|sādhu|
jana|manorathasya punya|yaśasah Śrī|Yaśo|varma|deva-
sya Brahma|loka|nirviśeṣam ev' ēdam dṛṣyate rāṣṭram!
(*ksaṇam vicintya svagatam*) iha khalv itar'|ētara|viruddh'|
ābhidhāyi|bahu|vidha|vibudha|prabandha|sambodhana|
praśāsanam anurudhyamāne jane katham iva mayā var-
titavyam?

Pathi Veda|virodha|dāruṇe
nipuṇen' āpi na śakya|nirṇaye
kim aham karavāṇī? hanta! me
śaraṇam śārṅga|rath'|āṅga|śaṅkha|bhṛt.

4.30 Bhavatu, Bhagavantam eva tāvat samprati śaraṇam prapa-
dye. (*prakāśam*) baṭo, pratyāsannam ito Bhagavad|āya-
tanam. tad atra praviśya Bhagavantam aśeṣa|jana|śara-
ṇam Raṇa|svāminam pranipatya tataḥ sabhā|madhyam
adhyāsiye.

BATUH: *Jaṁ āṇavedi.*

Parikrāmataḥ.

SNĀTĀ: (*praveśam abhinīya bhūmau jānunī nidhāya*)

Namah krama|samākrānta|citra|trailokya|sadmane,
kuksi|kon'|āika|deś'|āṁśa|līna|viśvāya Viṣṇave.

How wonderful! Now the kingdom looks exactly like Brahma's heaven—the kingdom of His Majesty Yasho-varma-deva* of holy fame, whose heart is with Shiva, Destroyer of the Triple City, an ocean of enviable virtues, who adorns his ear by listening to the valuable advice of the learned, and fulfills the wishes of every virtuous man. (*He muses for a moment, and says aside:*) I wonder how I should behave among these people, for they adhere to the guidance and instructions of diverse, mutually contradictory, scholarly works.

What shall I do on a path that is rough because it opposes the Veda, and on which even an expert could not arrive at a decision? I know! My refuge is Vishnu, the god who holds a bow, a discus and a conch shell.

So be it! First I take refuge at once with the Blessed Lord 4.30 himself. (*aloud*) Boy, the Blessed Lord's temple is close by. I'll enter there, do obeisance to the Blessed Vishnu Rana-svamin, everyone's refuge, and then I shall take my seat in the assembly.

BOY: As you command.

They walk about.

GRADUATE: (*mimes entering and kneels down on the ground*)

Homage to Vishnu, who is the abode of the diverse triple world that he spanned with his steps, in the fragment of one part of the corner of whose belly the universe rests absorbed.

4.35 Namah kara|tal'|ālambi|kambu|cakrāya Cakriṇe,
vyañjate mokṣa|san|mārgam, nirmal'|ānanda|dīpine.

Namah parama|nirvāṇa|kāraṇāya Rath'|āngine . . .

(*<ākarṇya> saharṣam*) Amunā śaṅkha|dhvani|maṅgalena ta-
rkayāmi . . .

<MAÑJĪRAH>: . . . mahān esa varṇ' |āśrama|virodho vartate.
tad atra|bhavato brāhmaṇān ānetum Brahma. . . kṣa|mā-
ntri|pravara|prārthitā Devī prahit" ābhūt. tayā sa āgatyā
kathitah —« tīrth' |āntarāṇām trayī|vidām c' ātra vivā-
de stheyatayā sarvesām sammataḥ pratīta|guṇo mahā|
naiyāyiko Dhairyā|rāśir iti prathit' |āpara|nāmā Bhaṭṭa|
Sāhaṭas, tam atra vivāda|pada|nirṇetāraṁ kuru» iti tair
vayam abhyarthitās |tadvatātha† . . . » . . . pagatam. tato
na bhavān gantum arhati. atr' āiva vivāde sabhā|varti-
nam anudgrāhayantam atra|bhavantam icchāmo vayam
iti . . .

SNĀTĀḥ: Sakhe Mañjīra, tad ehi, sah' āiva sabhām praviśā-
mah.

4.40 *Parikrāmanti.*

Nepathye:

Vamśe kv' āpi
prakaṭa|mahima<ny> . . .

... ko' pi dhanyah
yasy' ānyonya|
pratihata|dṛśām sarva|sandeha|moksāt
tuly' |ākārā
bhavati viduṣām dṛṣṭir utkṛṣṭatāyām.

Homage to Chakrin,* in whose palms a conch shell and a discus rest, who shows the true path of liberation and illuminates spotless beatitude.

4.35

Homage to Rathángin,* who is the cause of final extinction . . .

(*<He listens> and says joyfully:*) From this auspicious conch shell sound I assume . . .

<MAÑJÍRA>: . . . this is a great risk for the social estates and life-periods. So the queen, solicited by the chief minister Brahma . . . ksha, has been induced to summon these respected brahmins. Returning from there she told the chief minister that she had been requested: “All accept Bhatta Sáhata, the great Naiyáyika, also known by the name of Dhairyá-rashi, as an umpire in this debate between those who are learned in the Three Vedas and the preceptors of other religions: please make him the arbitrator in the affair of this debate.” . . . Therefore, sir, please do not leave. I would like Your Honor to be present in the assembly of the same debate, without adducing your view. . . .

GRADUATE: My friend Mañjíra, come then, we shall enter the assembly together.

They walk about.

4.40

From offstage:

In a distinguished family of well-known dignity . . . remarkably fortunate, eliminates every doubt in those with opposing views, and thereby scholars have a shared vision of what is supreme.

Śrī|Sāhaṭo nāma lalāma|bhūto
 jāto jagatyāḥ Parameṣṭhi|kalpāḥ,
 guṇair analpair adhikī|kṛtasya
 virodhitāṁ yasya gato na lokaḥ.

SNĀTAḥ: Āgacchato Dhairyā|rāśer eṣa stavaḥ. aho Dhairyā|rāśi|pakṣa|pātī lokaḥ. na c' āyam asthāne lokasya pakṣa|pātah. īdr̥ṣa ev' āsau. sakhe Mañjīra, bhavad|anugrahān mahataḥ saṅkāṭād uttīrṇā vayam yad evam|vidheṣu kar-mas' ūdāsmahe.

4.45 MAÑJĪṬ: Ārya, kutas tava yāvaj|jīvam jan'|ānugraha|mahā|vyā-pārasya saṅkāṭ'āvatarāṇam ajar'|āmare Param'|ēśvare?

BAṬUH: 'Ajja idam sabhā|majjhe ayyassa uvavesaṇa|tīṭhāṇam ciṭṭhadi. tā pavisadu bhavam.,'

SNĀTAḥ: Sakhe Mañjīra, prathamam pravīṣya devasy' ājñām śrāvaya sadasyān.

MAÑJĪṬ: Evaṁ karomi. (*parikramya*) yathā|sannihitā vidvām-sah, śrūyatām!

Vaktā tīkṣṇa|matiḥ, satām bahu|mataḥ,
 vidy"|āpagā|sāgaro,
 vidvat|samsadi pandit'|ottamatayā
 prāptaḥ pratītim parām
 tīrtha|prārthanayā gato 'dyā sa nṛp'ā-
 deśād iha stheyatām.
 svasthāḥ santu, samutsṛjantu vimatim,
 nandantu sarvāḥ prajāḥ!

The Honorable Sáhata was born a true ornament of the world, nearly equal to the Highest Lord. No small virtues have elevated him so that no one confronts him.

GRADUATE: The approaching Dhairyá·rashi is being praised.

Clearly, people are on Dhairyá·rashi's side! And their sympathy is appropriate, for he is exactly as they describe him. Mañjíra, my friend, thanks to Your Honor's favor I've got out of a bad fix, and can stay away from such matters.

MAÑJÍRA: When the ageless and deathless Supreme Lord is 4.45 there by your side, how could you have any difficulty, sir, in your lifelong mission to help people?

BOY: There is this seat for you, sir, in the present assembly, so please enter.

GRADUATE: My colleague, Mañjíra, please enter first and announce the king's order to the assembly members.

MAÑJÍRA: All right. (*He walks about.*) Scholars, now that you are all in your places, may I have your attention!

There is a sharp-witted speaker, highly esteemed by the virtuous, an ocean of the rivers of sciences, who has achieved great reputation in the society of scholars as the greatest pandit. Today, on the king's order and at the request of religious leaders, he is made the arbitrator in this affair. May all the people be at ease, give up their differences and rejoice!

4.50 *Tataḥ praviśati yathā/nirdiṣṭo DHAIRYA|RĀŚIR vibhavataś ca
vādi/samājaḥ.*

DHAIRYA°: (*savismayam*) Aho vidyā|samāgamaḥ! citram! ih'
âiva Jambu|dvīpe Bharata|varṣe ca Parameṣṭhi|puram pa-
śyāmaḥ! tathā hi:

Iha vinihitam

vidyā|sthānaiś catur|daśabhiḥ padaṁ,
sthitam iha samā-
cāraiś citrair, ito vividhair vrataiḥ,
prakṛti|viśadā-
ny atra svairam tapāṁsi ca śerate,
nara|patir api
Brahmā sākṣād dhruvam. kim ataḥ param?

(*agrato valokya*) Katham! ih' âiva maha|rṣi|nirviśeṣaḥ Śrī|sañ-
karṣaṇaḥ. bhavatv, enam abhivādaye. (*tathā <karoti>.*)

SNĀTA°: (*gāḍham enam pariśvajya*) Ayam aprayāsa|sulabho
'nubhūyate sakala|tīrtha|salil'|âbhiṣekah.

4.55 *Sarva upaviśanti.*

SNĀTA°: Bho iha|bhavantas tīrthikā, nanv idānīm atra|bha-
vatāṁ chinnāḥ samagrāḥ samśaya|granthayah. eso hi sā-
kṣād Akṣa|pāda iva ānvīkṣikī|Prajā|patir upasthito nar'|
ādhip'|ānurodhena Dhairyā|rāśih.

VĀDINAḤ: Tīrtha|kar'|ānurodhena yathā na tathā rāj'|ānu-
rodhena.

SNĀTA°: (DHAIRYA|RĀŚIM *uddiṣya*) Bho naiyāyika|tilakā vi-
dita|vṛtt'|āntā eva yathā|prastuta|vastuni bhavantah. tad
upakramyatāṁ sva|pratibhān"|"ānusāreṇa yath"|"ōcitam
abhidhātum.

Then enter DHAIRYA·RASHI as described above, and as large a 4.50 gathering of disputants as can be afforded.

DHAIRYA·RASHI: (*amazed*) What a confluence of sciences! Amazing! I see the City of the Supreme Being right here, on the continent of Jambu and in Bhárata's country! For:

Here the fourteen branches of knowledge* stand firm; various practices are present; there are manifold observances here, and naturally pure austerities are unhindered and at peace. As for the king, he is clearly Brahma in the flesh: what can be better?

(*He looks ahead.*) I see that the Honorable Sankárshana, the equal of legendary sages, is present. Very well, let me salute him. (*<He does> so.*)

GRADUATE: (*embraces him closely*) Your embrace is a well-met ablution in all the holy waters!

All sit down.

4.55

GRADUATE: Respectable theologians, all your knotty doubts are now as good as cut. For, on the king's order, one we may call the living Aksha·pada, the Praja·pati of Philosophy, is present among us: Dhairyā·rashi!

DISPUTANTS: On the religious leaders' request rather than at the king's command.

GRADUATE: (*to DHAIRYA·RASHI*) Ornament among logicians, you must already be acquainted with the facts of the matter presently under discussion. So please pronounce as you find proper, according to your inspiration.

DHAIRYA°: Ārya, vidi tam etāvat: Pañca|rātr'ādyāgamāḥ pramāṇam apramāṇam v" ēti vādinām iha vīpratiprattih. atra|bhavatsu punah sannihiteṣu kīdr̥śo mādr̥śām abhidhān'|ādhikāro? yadi param bhavad|anujñā|sṛṣṭyā bhavat|prasūtā iva kim api vaktum śakṣyāmaḥ.

4.60 SNĀTA°: Kim evam abhidhīyate? sraṣṭāro 'tra|bhavantah. sarva|vādinām ca tvayy eva viśvasiti hṛdayam. tad abhidhīyatām.

DHAIRYA°: (*pravādakān uddīṣya*) Bho bhavantah āryāḥ, pa-kṣa|dvaye 'pi yuktayo bhavad|uktāḥ śrutā gṛhītāś ca nirā-kāṅkṣā asmābhīḥ. tato 'virata|vacasi mayi n' āntarā kim api vaktum arhanti bhavantah.

VĀDI°: Ārya, yathā bhavān āha. na kim cid aprṣṭāḥ santo 'ntarāle bhavatām vacanam ākṣipyā brūmaḥ.

DHAIRYA°: Tad idānīm avahitaiḥ śrūyatām.

VĀDI°: Avahitāḥ smaḥ.

4.65 DHAIRYA°:

Mīmāṃsakais tāvad avādi: Vedaḥ
svataḥ pramāṇam kila bodhakatvāt,
anādītā|darbha|nirasta|kartṛ|
pram"|āpavāda|dvaya|pāṃsu|pātah.

Tathā c' āhuḥ:

DHAIRYA·RASHI: Sir, I know this much: the disputants here disagree whether such scriptures as the Pañcha·ratra are valid or not. But when Your Honor is present, what sort of authority do people like me have to speak? Only if you grant us your permission are we allowed to speak, like Your Honor's child, as it were.

GRADUATE: Why do you say so? It is Your Honor who or- 4.60
dains. And every disputant has placed his confidence in you alone. So please speak.

DHairyā·Rashi: (*addressing the disputants*) Respected gentlemen, I have heard and understood the arguments put forth by you concerning both positions, and they are complete. Therefore please do not interject anything while I deliver my speech uninterrupted.

DISPUTANTS: All right, sir. We shall not interject anything to interrupt your speech without being asked.

DHairyā·Rashi: Then listen carefully now.

DISPUTANTS: We hang upon your lips.

DHairyā·Rashi:

4.65

First of all, the Mimāmsakas say that the Veda is a means of valid cognition by itself, since it creates awareness. The *darbha* grass* of beginninglessness has swept away its author and the dust of both challenges to its validity.*

Accordingly they say:

Sarve bodhāḥ svato 'mī
 samucita|viṣay|āvedakatvāt pramāṇam.
 n' āiṣāṁ bādh'|ōpapātah
 karaṇa|kaluṣatā|pratyayo vā yadi syāt.
 nitye Vede 'pavāda|
 dvayam anavasaram, bodhakatvam ca siddham.
 kārye v" ātīndriy'|ārthe
 na bhavati sutarām bādhakasy' āvakāśah.

Pratyakṣa|gocare hy arthe grahītum śaknuyur narāḥ
 tathātvam atathātvam ca. teṣām k" ātīndriye gatiḥ?

4.70 Tasmād bodhakatvād apavāda|dvay'|ābhāvāc ca svata eva
 Vedah pramāṇam.

Atra brūmah:
 sarala|sugamah satyam eṣo 'sti panthās
 tat|prāmāṇye,
 na punar amunā cittam āvarjyate nah.
 śabde 'rthe vā
 kva khalu racanā dṛṣyate 'pauruṣeyī?
 svādhyāyo 'pi
 prathama|samaye sampravṛttah kutaś cit.

Śruteḥ ko 'sāv ādyah
 samaya iti cet: kalpaya varam,
 na hi vyūho nityo
 'yam avayava|nityasya ghaṭate.
 dhruvān varṇān kāmam
 kathaya, racanānām punar idam
 na rūpam dṛṣyam te:
 nanu jagati tāḥ kartṛ|vaśa|gāḥ.

All cognitions we have are valid by themselves because they give information about their appropriate object. But they are not valid if a contradiction* occurs, or if we realize that the instrument* is defective. In the case of the eternal Veda, both challenges are out of place, and the fact that it creates awareness is established. Or, rather, there is even less room for objection if an imperceptible object* is to be accomplished.

For people can ascertain about an object that is within the scope of sense perception that it is or is not thus.* What means do they have in the case of an imperceptible object?

Therefore the Veda is a source of valid cognition by itself 4.70 alone because it creates awareness and because neither of the challenges of validity obtain.

To this I say: This path concerning the Veda's validity is indeed straight and easy. Nevertheless it does not win my heart. Where can we see a non-human arrangement in the case of words and their meaning? The recitation of the Veda also started from somewhere on the first occasion.

If you ask when this "first occasion" of the Veda was, it is up to you to imagine it. For this arrangement of the Veda, which is eternal in its components, cannot itself be eternal. You may say that sounds are permanent, yet you cannot observe this nature in the case of structures: surely in our world they depend on a maker.

«Dvaipāyan’|ādi|vad iha smaraṇam na kartur
 ast’ īti»: hanta! na bhay’|āvaha eṣo doṣah.
 kartā vilakṣaṇatayā hi na dṛṣya eṣa.
 mādr̥kṣa|dṛṣṭi|viṣaye smṛtayo bhavanti.

Api ca, Hiranya|garbhām anīśam kathayanti janā
 janakam udāra|vaidika|vaco|racaṇāsu ciram.
 «smṛtir iyam artha|vāda|janit” īti» viśeṣa|dhiyām
 na khalu bhavān pramāṇa|kaṇikām api vaktum alam.

4.75 Kim ca:

Yath” Āṣṭak”|ādi|Smṛti|mūla|bhūtā
 nity’|ānumeyāḥ Śrutayas tvay” ôktāḥ,
 nity’|ānumeyo ’stu tath” āiva Vede
 kartā, viśeṣo yadi v” âbhidheyāḥ.

«Nanu ten’ ānumeyena vinā kim avasīdati?»
 Śruti|vāky’|ānumānena vinā kim avasīdati?

Smṛtiś cen n’ ôpapadyeta, racanā n’ ôpapatsyate.
 smṛtiḥ kārya|svabhāvā ced, racan” āpi tathā|vidhā.

You may object: "We do not remember an author of the Veda, in the way that we remember Vyasa and others."* Come now! This charge is not a dangerous one. For his extraordinary nature makes this maker imperceptible. We can have memories only about something or somebody perceptible to ordinary people like me.

Furthermore, since ancient times people have always said that Hiranya·garbha was the author of the rich Vedic verbal compositions. If you say, "This tradition is the product of explanatory exegesis," you cannot adduce even a morsel of proof to ascertain this distinction.*

Furthermore:

4.75

Just as you say that Vedic texts are always to be inferred as the bases of such Smritis as the one dealing with the *Aṣṭakā* ritual,* in the same way one must always infer an author for the Veda, or else the difference* must be stated.

You may well ask in that case: "What fails without that* which is to be inferred?" What fails without the inference of Vedic sentences?*

If you say that the memory of the prescribed ritual* would be impossible, my answer is that a composition will be an impossibility.* If you say that memory* has the nature of an effect, then a composition is also of that kind.

«Mithyā nanu Manor vākyam
 bhaven mūla|śrutim vinā.»
 prayojan'|ânurodhena
 kiṁ pramāṇa|vyavasthitih?

4.80 Athavā:

Mithyā santu Manor vacāṁsi, na punah
 śākhā|śat'|âdhyāyinām
 ekasy' āpi mukhe kva v" āpy apatitā
 śaky" ânumātum śrutiḥ.
 kalpyā Veda|vidām ath' ādara|vaśāt
 tan|mūla|bhūtā Śrutiḥ,
 kartā Veda|<pada|>kram'|ādi|racanā|
 yogāt tathā kalpyatām.

«Vedasy' âdhyayanam̄ sarvam
 gurv|adhyayana|pūrvakam,
 Ved'|âdhyayana|vācyatvād»
 iti hetur asādhakah.

Aprayojakatā c' āivam̄|prāyāṇām ucyate svayam,
 svayam̄ c' āite prayujyanta iti k" ēyam̄ vidambanā?

Kva cana cirantana|racane
 'bhrama|janita|paramparā|prathite
 asmaryamāṇa|kartriṇi
 mūle kartā bhavaty eva.

You may object: “Surely Manu’s sentences would be false without a Vedic text as their basis.” Why are you positing a source of valid knowledge according to your purpose?

Or, rather:

4.80

Let Manu’s propositions be false, but we cannot infer a Vedic text that is nowhere, not in the mouth of even one of those who have studied hundreds of Vedic recensions. If you say that out of respect for those who are learned in the Veda* a Vedic text should be postulated as its basis, likewise we should postulate an author as a consequence of such structures as the sequence of Vedic <words>.

“The regular study of the Veda presupposes its regular study from one’s teacher, since that is referred to by the expression ‘the study of the Veda:’”* this logical reason is indecisive.

You yourself say that such logical reasons are not effective, and yet at the same time you yourself use them—this is ridiculous.

In the case of an ancient composition that has become well known through a transmission whose source is not error, even though the memory of its author has not been retained, there is obviously an author at its origin.

4.85 Vede hi pauruṣeye
 tat|karmasu vitata|vitta|sādhyeṣu
 puruṣam ananusmarantah
 katham iva santah pravartante?

Anumānen' āpi mite
 kartari viduṣām pravṛttir ucit" āiva,
 smārte 'ṣṭak" |ādi|kārye
 śruty|anumānād yathā bhavatām.

Ataś ca nity'|ānumeyo Vede 'sti kartā:

Viśvaljity ucitam aśrutam phalam
 kalpyate kim api vidhy|apekṣayā.
 tatra kasya tad|apekṣitā bhavet?
 cetanau na khalu vācyā|vācakau.

Avagati|dharmo 'yam ced,
 avagatir api kasya? na svatantr" āsau.
 asmākam cet, puruṣa|
 prabhavah prāpnoti Ved'|ārthaḥ.

4.90 Avagantāro hi vayam
 boddhṛtayā kartur āśayam vidmaḥ.
 iha kasy' ābhiprāyah?
 śabdasy' ārthasya vā n' āsau.

For, given that the Veda is authored, how is it indeed that virtuous people who have no recollection of that person perform its rituals, which can only be accomplished with a lot of money?

The effort of the wise* is very much appropriate in that case, too, if the author is inferred, just as your effort to perform such rituals as the *áshtaka* ceremony enjoined in the Smritis is suitable on the basis of inferring a Vedic text.*

And for the following reasons, too, the Veda does have an author, who is always to be inferred:

In the case of the All-conquering sacrifice,* a particular fruit* is rightly postulated, even though it is not mentioned explicitly in the Veda, because of the expectation generated by the ritual injunction. In that case who could be the one who expects that fruit? The signified sense and the signifying word are surely not conscious.

If you claim that this is characteristic of comprehension,* then whose comprehension are you talking about? For it is not autonomous. If you say that it is ours, then it will follow that the Veda's authors are human beings.

Since whenever we understand,* we become aware of the intention of the author,* inasmuch as he is the one who knows.* Whose is the intention here? Not the word's or the meaning's.

Yad|ākāñkṣā|balād aṅgam phalam vā kalpyate kva cit,
so 'sya kart" âsti puruṣah. kasy' ākāñkṣ" ânyathā bhavet?

Ato nity'|ânumeyo 'pi kartā Vedasya vidyate,
na hi tena vinā ko 'pi vyavahāro 'vakalpate.

Yac ca kartā na smaryata iti bhanyate, tatr' âyam vivekah:

Kartāro ye hi yānti
smaraṇa|patham iha Vyāsa|Vālmīki|mukhyāḥ,
sarve mādṛg|dr̥śām te
viniyata|tanavo gocare samcaranti.
kāmam vyom'|āika|kāyah
śrīta|vividha|tanur niḥśarīro 'thav" âsau
devo Vedasya kartā
katham iva viṣayatvam prayāti smṛtīnām?

4.95 Ata eva ca tatra kartari
pratibh" âneka|vidhā vipaścītām.
param'|ârthata eka eva sa
tri|jagat|kṣema|niyojana|kṣamah.

Samāna|saṅkalpatay" ēśvarāṇām
anekatā kalpayitum na śakyā.
viruddha|saṅkalpita|siddhy|abhāvān
nūnam tataḥ ke cid anīśvarāḥ syuh.

Tasmāt sarva|vid eka eva. jagato
'dhiṣṭhātr|bhede punar
niṣpadyeta na tat, kṛtam na ca ciram
tiṣṭhet ku|rāṣṭram yathā.

He whose expectation is postulated as the reason for an ancillary of or a result of a given ritual is the author of that ritual. Whose expectation other than his could it be?

Therefore the Veda does have an author, even if he must always be inferred, for without him no Vedic activity would be possible.

As for the statement that no author is remembered, we analyze the problem as follows:

Those authors who reach the path of recollection in this world, such as Vyasa and Valmíki, all have a limited body and so walk about in the range of sight of people like me. Maybe space alone is his body, or he might occupy various forms, or he may have no body at all: in any case, how on earth could God, the author of the Veda, become an object of memories?

That is exactly why the wise have various fanciful ideas about this author. In reality He is only one, able of securing the welfare of the three worlds.

4.95

One cannot postulate a plurality of gods, all with the same intention. On the other hand, since opposed intentions cannot be simultaneously accomplished, some of them would clearly be non-gods.

Therefore there is only one omniscient person. But if there were many managers of the world, either it could not be created at all or, if somehow produced, it would not last long, like a misgoverned

ekasya sthapater mat'âanusarañat
 prâsâda|sampâdanam
 bhûyobhih kriyate narair iti bhaved
 eka|pranîtam jagat.

Vyâpâribhiś ca bahubhih puruṣair idam hi
 śakyañ jagad yuga|śatair api na praṇetum,
 ekas tu nirmala|matih sahas" âiva satya|
 sañkalpa evam upapâdayat' iti yuktam.

Uktam ca:

4.100 «Ekasya kasya cid aśeṣa|jagat|prasūti|
 hetor anādi|puruṣasya mahā|vibhûteḥ
 sarga|sthiti|pralaya|kârya|vibhâga|yogâd
 Brahm" êti Viṣṇur iti Rudra iti prasiddhih.»

Vidhâtâ viśv'|ātmâ
 sakala|jagatâm eṣa ca yathâ,
 praṇetâ Vedânâm
 api sa hi tath" âiv' âmala|matih.
 yath" ânyony'|âdhîna|
 sthitaya iha lokâs traya ime,
 tath" ânyony'|âpeksân
 abhidadhati Vedâ api vidhîn.

Sanniveśo hi yo 'nyonya|vyatiṣakte 'vadhâryate
 arthe vâ vâci vâ n' âsau saṁbhaved iti kalpyate:

kingdom. The construction of a building is accomplished by many only because they follow the instructions of one architect: thus the world must have been created by a single agent.

For many people bustling about could not create this world even in hundreds of aeons. But one pure-minded person whose intentions are always realized brings it about in no time: this is the right view.

And it is taught:

“Because of his association with the elements of his task, namely creation, maintenance and dissolution, the unique, wonderful, unborn, supremely powerful Person, who is the cause of the emission of the whole world, is known as Brahma, Vishnu, and Rudra.”*

4.100

And just as this Self of the universe is the creator of all worlds, in the same way He, the pure-minded one, is indeed the author of the Vedas, too. Just as the condition of these three worlds is interdependent, in the same way the Vedas also proclaim interrelated injunctions.

Since the arrangement that is perceived in interconnected topics or words would not be possible otherwise, thus we postulate the following:

Vedānām eka ev' â-
 tulā|kuśala|path'|ādeśak'|āneka|śākhā|
 vikṣiptānām̄ vidhātā
 kavir amalamatiḥ̄ ko 'pi devaḥ̄ purāṇaḥ̄.
 tad|vat sarv'|āgamānām̄
 bhavatu sa bhagavān̄ eka eva praṇetā,
 nānātvam̄ kartur itthām̄
 na suvacam̄ iti hi prāg upanyastam̄ etat.

«Aho!

4.105 Paraspara|virodhino nanu ca sarva eva āgamāḥ̄,
 samānam abhidheyam̄ eṣu na hi kiṁ cid īkṣāmahe.
 ta eka|nara|nirmitā iti kathām̄ nu manyāmahe?
 pramāṇam̄ itar'|ētara|pratiḥatāś ca te vā katham?»

Yat tāvad bravīṣi «paraspara|virodhe kathām̄ prāmāṇyam?»
 iti tatr' ânuyujyase:

Paraspara|virodhitām̄ pratikaroṣi Vede katham?
 sa nitya iti ced, aho gr̄ha|kathāsu sakto bhavān!
 vibhāgam avalambya kaṁ cana virodhit" āpāsyate
 yadi Śrutiṣu, s" āgam'|āntara|vacah̄su tulyā gatiḥ.

Śrutāv āyuṣ|kāmaṁ
 prati hi vihitāḥ̄ kṛṣṇala|carus,
 tathā sarva|svāraḥ̄
 kila maraṇa|kāmasya paṭhitāḥ̄.
 virodhaś c' āitasyām̄
 yadi viṣaya|bhedāt pariḥṛto
 bhavadbhiḥ̄, s" āiva syāt
 saranīr̄ iha tīrth'|āntara|girām.

The only creator of the Vedas, which show us the path to unequalled happiness and which are scattered in several recensions, is a pure-minded sage, a wonderful, ancient god. Likewise let the Blessed Lord be the one and only author of all scriptures, for, as it has already been stated, a plurality of authors is not easy to account for.

“Oho!” you may exclaim,

“Surely all scriptures without exception are mutually contradictory, for we do not see any common subject matter therein. How could we accept that they were created by one man? Or how could they be authoritative when they annul each other?”

4.105

First, your assertion will be examined, namely: “How can there be validity if there is mutual contradiction?”

How do you prevent mutual contradiction in the case of the Veda? If you say that it is eternal: aha! You are caught fast in your family tales. If the contradiction is averted by somehow differentiating Vedic texts, the procedure is the same with regard to the texts of other scriptures.

In the Veda, blackberry-oblation is prescribed for a man who wishes for a long life,* and, as we learn, the *Sarvasvāra* ritual is recited for someone who wants to die.* If you obviate the contradiction in these Vedic passages through differentiating the object of injunction, the course of action must be the same here, regarding the propositions of other religions.

Evam tāvad itar' | ētara|virodhinīś api Veda|codanāśv iva na
tīrth' | āntara|deśanāśu doṣah. athavā:

4.110 Paramam̄ puruś' | ārtham̄ prati
na c' āgamānām̄ virodhitā kā cit,
ādiśyate hi sarvaiḥ
kaivalyam̄ tulyam̄ eva phalam.

Mārga|bhedās tv anugrāhya|sattva|buddhy|anusāriṇah
tatra tatr' ḫopadiśyante vicitrās trāṇa|kāriṇah.

«Amī hi c' ānena pathā yatheṣṭam̄
śakyāḥ śubham̄ prāpayitum̄ manusyāḥ.»
it' īśvaraḥ sarva|vid esa paśyan
nānā|vidhān̄ ādiśati sma mārgān.

Praveṣṭu|kāmā bahavaḥ pumāṁsaḥ
pure yath" āikatra mahā|gṛhe vā
dvār' | āntareṇ̄' āpi viśanti ke cit,
tath" ḫottame dhāmni mumukṣavo 'pi.

Ata eva hi bāla|kaver
avalokita|sakala|śāstra|sārasya
sūktam idam tattva|vido
bhraṣṭa|bhrānter Jayantasya:

4.115 «Nānā|vidhair āgama|mārga|bhedair
ādiśyamānā bahavo 'bhyupāyāḥ
ekatra te śreyasi sampatanti
sindhau pravāhā iva jāhnavīyāḥ.»

Iti. yat punar abhidhīyate, «virodhinām̄ āgamānām̄ katham
eka|kartr̄katvam» iti, tatr' āpy uktam eva:

Thus, first, there is no more fault in the instructions of other sacred texts than in Vedic injunctions, even if they are mutually contradictory. Or, rather:

With regard to the highest human goal, there is no contradiction among scriptures, since all teach the very same reward: deliverance. 4.110

Nevertheless, differing salvific paths are taught, according to the intellect of the beings to be favored.

This omniscient Lord taught various kinds of approaches when he saw that “these people can be helped to reach beatitude in the way they prefer on this path.”

Just as people from a crowd that wants to enter a single fort or a big house also enter through different doors, liberation-seekers too enter the highest abode in the same way.

The following wise saying of Jayánta, the prodigy, who has mastered the essence of all sciences, who knows reality, and who has shaken off error, refers to the same thing:

“The many means taught by various scriptural approaches converge in the single *summum bonum*, as the currents of the Ganges meet in the ocean.”* 4.115

As for the objection “How can contradictory scriptures have one and the same author,” this has also been dealt with:

Vedānām Īśvar'ōktatvāt prāmāṇyam, na punah svataḥ.
na c' ēśvaraḥ bahutve 'pi yuktih kā cana vidyate.

Kartṛḥ bhedaḥ vyapadeśah punar anyathāḥ siddhah.

Eko 'py asau sakalaḥ sattvaḥ hitāya kāyam
icchāḥ vinirmitam anekam upādadhbhāḥ
nān" āgamān upadiśan vividhbhā bibharti
tās tāḥ samastaḥ bhuvanaḥ prathitāḥ samākhyāḥ.

4.120 Ekaḥ Śivah Paśuḥ patiḥ Kapilo 'tha Viṣṇuh
Saṃkarṣaṇo Jinaḥ muniḥ Sugato Manur vā,
saṃjñāḥ param pṛthag imāś tanavo 'pi kāmam,
avyākṛte tu Param'ātmani n' āsti bhedah.

Anyatve 'pi naro yaḥ
s'ātiśayo bhavati ko 'pi, nūnam asau
tejo bibharti Bhagavata.
iti hi Dvaipāyanah prāha:

«Yad yad vibhūtimat sattvam śrīmad ūrjitam eva vā,
tat tad ev' āvagacches tvam mama tejomśaḥ saṃbhavam.»
iti.

Yad vā Jinaḥ prabhṛtayo bahavo bhavantu
bhinn' āgamaḥ prāṇayanaḥ pravaṇā munīśīndrāḥ,
paśyantu te 'pi Bhagavatḥ prāṇidhbhānaḥ labdhaḥ
śuddh' āvinaśvaraḥ drṣaḥ kuśal' ābhhyupāyān.

The Vedas are authoritative not by themselves, but because they were pronounced by God. And, on the other hand, there is no argument for the plurality of gods.

As for the reference to different authors, it is established in another way.

Though He is one, inasmuch as he assumes various bodies fashioned by His will and teaches all kinds of scriptures for the benefit of all beings, he bears all those diverse names which are celebrated in all the worlds.

Shiva, Pashu-pati, Kapila and Vishnu, the divine Sankárshana, the Sage Jina, the Buddha and Manu are one, only these designations differ, and maybe their bodies as well, but there is no plurality in the undifferentiated Supreme Self.

4.120

Even if he is different from God, an extraordinary, eminent man clearly bears the Lord's luster. For thus taught Krishna:

“Whenever a being is powerful, thriving or mighty, know that he has arisen from a particle of my luster.”*

Or let there be many illustrious sages, like Jina, who are devoted to propagating different religions: they, too, will recognize the means leading to beatitude inasmuch as they have a pure, imperishable vision acquired through devoted meditation on the All-holy.*

Eṣa eva viśeṣo hi yogināṁ Param'ēśvarāt:
tasya naisargikam jñānam, dhyāna|yogena yogināṁ.

4.125 Evaṁ tāvad Vedam āpta|pranītam
ye manvānās tat|pramāṇatvam āhuḥ.
sa pratyekam Pañca|rātr'|ādi|śāstra|
prāmāṇye 'pi nyāya|mārgaḥ samānah.

Ekas teṣām Īśaro vā praṇetā,
bhinnā v" āptāḥ santu mārg'|āntara|jñāḥ,
na prāmāṇyāt sarvathā tat|pranītā
granthā ete Vedavat pratyavetāḥ.

Yadi v" ānādayo Vedāḥ svata eva pramāṇatām
yāntu kāmam, tath" āiv' āitāḥ Pañca|rātr'|ādi|codanāḥ.

Kartṛ|smaraṇam atr' āpi na spaṣṭam upalabhyate,
Samkarṣaṇ'|ādayas tv āsām pravaktāraḥ Kaṭh'|ādivat.

«Nanu catvāra ev' āite Vedāḥ su|prathitā jane.
Itihāsa|Purāṇe 'pi tad|uktir upacārataḥ.

For only this much differentiates a yogin from the Supreme Lord: His knowledge is inherent, while the yogin's is acquired through the practice of meditation.

At all events, those who believe that the Veda was composed by a trustworthy person assert its authority in this way. The course of reasoning is the same with regard to the validity of every single scripture, such as the *Pañcha-ratra*.
4.125

Their author may either be one, namely the Lord, or various trustworthy persons who know different approaches. In either case, these texts composed by Him or them do not lose their validity, any more than the Veda does.*

Or let us suppose instead that the Vedas are beginningless and that they become authoritative by themselves alone: very well, these injunctions of the *Pañcha-ratra* and the like may become valid in the same way.

We have no clear memory of an author in this case either. As for the divine Sankárshana and others, they are the propagators of these propositions, just like *Katha* and others.*

“But surely,” one might object, “people know well that these Vedas are only four. As for the Narratives of the Way Things Were and the Ancient Lore, in their case the name ‘Veda’ is used in a figurative sense.

4.130 «Vedo 'yam brāhmaṇo 'yam
 salilam idam ayaṁ vahnir eṣā mah” īti
 spaṣṭe śabd’|ārtha|bodhe
 praṇihita|matayo hanta vṛddhāḥ pramāṇam.
 tat ko 'smīn Pañca|rātre
 śiśur api sahasā Veda|śabdām prayuṇkte?
 ke vā tac|chāsana|sthām
 muni|sadṛśam api brāhmaṇam vyāharanti?»

Vayam api na vadāmaḥ pañca ṣad v” âtra Vedān,
 vidita|niyata|saṃkhyāḥ te hi catvāra eva.
 bhavati tu bahu|śākhā|vistarās tatra citras,
 tad ayam api hi teṣām astu śākhā|viśeṣaḥ.

Āha:

«Nanu ca sakala|śākhā|pratyayam kāryam ekam
 abhidadhāti vidhi|jñāḥ Soma|paśv|ādi|yāgam.
 vadāta yadi kadā cit Pañca|rātr’|ānuṣaktam
 kva cid api paridṛṣṭam vaidikam karma kim cit?»

Ucyate:

4.135 Aneka|guṇa|yuktam ekam upadiṣyate karma yair,
 bahūny api vacāṁsi tāni dadhate samāveśitām.
 tatasya kila karmaṇaḥ kim api coditam śākhayā
 kayā cid abhidhīyate, bhavatu s” âiva samsargitā.

‘This is the Veda, this is a brahmin, this is water, this is fire, this is earth’: in this clear understanding of a word’s meaning, the elders, their minds well focussed, are the source of authoritative knowledge. So what child even would recklessly apply the word ‘Veda’ to this Pañcha-ratra? Or who would call the follower of that doctrine a brahmin, even if he resembled a sage?’

Nor do I say that there are five or six Vedas here, for their number is well known to be limited: they are only four. But they diversely branch into many recensions, so let this Pañcha-ratra be one of their particular recensions.

Someone may object:

“But surely those who know the Vedic ordinances speak about a single duty that is learned from all recensions, namely sacrifice, such as the Soma-offering or the immolation of animals. Tell me, have you ever seen anywhere any Vedic ritual that was connected with the Pañcha-ratra?”

We reply:

Those sentences which teach a single ritual action furnished with several components, though many, have a common applicability. Certain rules of this extended ritual action are, as we learn, prescribed in certain recensions: let precisely this be their connected nature.

Niyata|viṣayam śāstraṁ śāstr’āntareṇa na pṛcchhyate.
 visadṛśa|vidhau Vede ’py esā sthitir na na dṛśyate.
 iha hi niyatā Sautrāmanyaṁ surā|graha|codanā
 kratubhir itaraiḥ saṃsargam sā na hi pratipadyate.

Śruti|Smṛty|uditā dharmāḥ pṛthag|āśrama|gocarāḥ
 anye ’pi pratipadyante kim paraspara|saṃkaram?

Sādhāraṇam punar ahiṃsana|satyavāda|
 santoṣa|śauca|dama|dāna|day”|ādi|dharmam
 tīrtheṣu nityam akhileṣv api varṇayanti.
 s” ēyam Śruti|Smṛti|samanvayat” āpi teṣām.

Yas tu Veda iti ca vyapadeśāḥ
 Pañca|rātra|vacaneṣu janānām,
 so ’nya|gocaratayā. na ca śakyam
 vastu loka|vacanena niyantum.

4.140 Kim vā sat” āsatā v” āpi vyapadeśena? nanv asau
 Āyur|veda|Dhanur|veda|prabhṛtiṣv api dṛśyate?

Tac|chāsana|sthe Bhagavat|pradhāna|
 karm’āntar’|āvāpta|viśesa|saṃjñē
 saṃānyato brāhmaṇa|śabda|mātram
 brūte parivrājakavac ca lokah.

A doctrinal work with a determined object cannot be interrogated by another doctrinal work.* This state of affairs obtains within the Veda, too, with its diverging ordinances. For here the prescription of using beer cups is specified to the *Sauitrāmanī* sacrifice;* it is certainly not connected with other rites.

As for other pious acts taught in the Vedas and the Smritis which pertain to separate life-periods: do they confound one another?

At the same time, people have always praised piety common to all sacred traditions, which consists of nonviolence, sincerity, contentment, purity, self-control, munificence, compassion and the like. This is also the point where these traditions are concordant with the Vedas and the Smritis.

As for the designation “Veda” that people apply to the texts of the Pañcha-ratra, it refers to something else. And in any case the matter cannot be settled on the basis of common usage.

Or, rather, why bother whether the designation is true or false? Do we not find it in such names as Ayur-veda or Dhanur-veda, too?

4.140

People refer to the follower of this teaching* in general terms as a brahmin, even though he has a more specific designation* derived from a different* ritual devoted to Bhágavat, the Blessed Lord Vishnu, just as people refer to wandering mendicants in general terms as brahmins.

Na ca jagati na prasiddhā
 brāhmaṇa|śabd’|ābhidheyatā teṣām.
 vyavaharati janaḥ kāmaṇ
 sāmānya|viśeṣa|saṃjñābhiḥ.

Brāhmaṇatv’|ādi|jātau ca vivadante vipaścitaḥ
 vadantaḥ śabda|mātreṇa cāturvarṇya|vyavasthitim.

«Gotv’|ādi|jāti|vad iyam prakaṭ” ânyathā vā
 vipr’|ādi|jātir?» iti tattva|vicāraṇ” āiṣā
 aprastutā. kim anay” ākhila|śāstra|loka|
 siddhā sthitis tu na katham cana tarkaṇīyā.

4.145 Tad āstām iyam jāti|sad|asad|bhāva|cintā. prakṛtam anusa-
 rāmaḥ.

Ten’ ânādaya eva Vedavad ime
 sarve bhavantv āgamāḥ,
 kāryā eva hi vā, na teṣu kaluṣaṇ
 vācyam vaco dhārmikaiḥ.
 yac c’ āiṣām apabhāṣaṇaṁ kr̥śam api
 syād, Veda|nind”|āiva sā.
 prāyaścittina eva te hata|dhiyo
 ye teṣv asūyā|parāḥ.

Atha vā Pañca|rātr’|ādi|vākyānām Veda|mūlatā
 prāmāṇya|hetur Manv|ādi|vacasām iva varṇyatām.

Everyone knows that they are designated by the word “brahmin.” People use general and specific names as they please.

The learned disagree about such caste universals as “brahminness.” Some say that the system of the four estates is arranged on the basis of mere words.

“Are such caste universals as ‘brahminhood’ perceptible in the same way as the genus universal ‘cowness,’ or differently?”: such deliberation about the true state of affairs is beside the point, it makes no difference. The status quo, established in all doctrines and for everyone, should not be speculated about in any way.

So let us not worry about the existence or nonexistence of 4.145 castes. I shall continue with the present subject.

Thus, whether all these sacred scriptures are beginningless, like the Veda, or are after all just products, the pious should not bad-mouth them. If they were reviled, however slightly, it would be the same as abusing the Veda. Those fools who are given to finding fault with them are guilty of a sin.

Or, rather, one should say that the sentences of such sacred texts as the Pañcha-ratra are valid because they are based on the Veda just like the words of Manu and other Smritis.*

Kāryeṇa pratiniyataḥ sva|siddhi|hetur
 dhūmena jvalana iva prakalpanīyah,
 na hy artha|grahaṇam idam vinā smṛtīnām
 utpādaḥ kva cid avalokitah śruto vā.

Na lobha|mohau, na jana|pratāraṇā,
 na bīja|śūnyā nṛ|vacah|paramparā
 abādhite vastuni yāti mūlatām.
 na c' ēha bādhā, kṛtibhiḥ parigrahāt.

4.150 Anādi|Veda|vādibhir na yogi|bodha|mūlatā
 viṣahyate sma. tad|girām ath' āvaśiṣyate Śrutih.

«Nanv atra kartṛ|sāmānyam na kiṁ cid upalabhyate,
 na ca tena vinā yuktam anumānam iha Śruteḥ.»

Ucyate:

Pravibhakta|kartṛ|katayā
 kāmaṁ tulya|prayogatā mā bhūt,
 kāryam tv anuguṇa|kāraṇa|
 kalpana|yogyam bhavaty eva.

Āha:

4.155 «Traivarṇikānām upapadyamāno
 Ved'|ānvayah kalpayitum hi śakyah.
 kāryam punah kāraṇa|mātra|mūlam,
 taj jāyatām atra yataḥ kutaś cit.»

An effect determines in each case the cause of its accomplishment, as smoke determines fire: one has to postulate this cause, for without the perception of an object no memory* could ever be seen or heard of about anything.

Neither greed nor delusion, nor deceiving people, nor a series of human utterances lacking any substance become the basis of an incontrovertible fact. And in this case there is no controverting factor, since competent people accept it.*

Those who profess that the Veda has no beginning cannot accept that the validity of scripture is based on yogic perception. In which case the Veda is left as the basis for the Pañcha-ratra's words.

4.150

“But surely,” one might object, “we do not perceive here any identity among the performers,* and without that the inference of a Vedic text* is in this case not correct.”

We reply:

Fine, their practice* may not be similar, inasmuch as they* have different performers, but an effect is undoubtedly fit for assuming an adequate cause.

One could object:

“Association* with the Veda can be assumed inasmuch as it is theoretically possible for the members of the first three social estates. On the other hand, the source of an effect is only its cause, and

4.155

Ucyate:

Dharme pramāṇam Śrutir eva n' ânyad
 ity evam atra Śruti|mūlat" ôktā,
 na kartṛ|sāmānya|balena, yogi|
 pratyakṣa|vādo 'py ata eva neṣṭah.

Tad idam kartṛ|sāmānyam astu mā v" âtra, sarvathā
 kārye 'sti dharma|rūpe 'smiñ Chruter eva hi mūlatā.

Ih' âiṣāṁ sarveṣāṁ Jina|Kapila|Buddh'|ādi|vacasāṁ
 na yogi|pratyakṣam Śrutir api na mūlam yadi bhavet,
 katham syād vyāmohād anavadhir anek'|ārya|viditah
 praroho? nanv eṣāṁ kva cid api ca saṁvāda|bahulah.

4.160 Vyāmohāc ca hi vartante kāmaṇ katipayair dinaiḥ,
 so 'yaṁ yuga|pada|sthāyī vyāmoha iti vismayah.

«Pur" āpi Saugatā āsann iti ken' âvagamyate?
 pur" āpi śrotriyā āsann iti ken' âvagamyate?

Lobh'|ādi dṛṣyamānaṁ vā yadi mūlam ih' ôcyate,
 Vedo 'pi jīvik" |ōpāya iti jalpanti nāstikāḥ.

in this case* it could have arisen for any reason whatsoever.”*

To which we would reply:

With respect to piety, the Veda alone is the means of valid knowledge, nothing else: that's why it has been said that the Veda is the source in this case, not on the strength of the identity of the performers. Nor is the theory of yogic perception needed, for the same reason.

So the performers may or may not be identical in this case. At any rate, it is the Veda alone that is the source of this duty, namely, piety.

Here,* if neither yogic perception nor even the Veda were the basis of all these teachings, such as that of the Jina, Kápila or the Buddha, how could delusion be the cause of their unlimited reproduction, acknowledged by many Aryas? What's more, at some places it even meets their full accord.

For delusion might make them last for a few days, but it would be fantastic to say that such delusion persists for aeons.

4.160

You might ask: “Who knows if there were Buddhists in former times, too?” Who knows if there were brahmins learned in the Veda in former times, too?

Or, if you say that greed and the like are the visible source in this case, the heterodox will retort that the Veda is also a means of livelihood.

Mahā|jana|parigrahād yadi punaḥ śrutau vāryate
 Bṛhas|pati|mat'|āśrita|pralapito 'pavāda|kramah,
 sa vārayitum āgam'|āntara|vacahṣu śakyas tathā.
 kṛtaḥ kila parigrahaḥ kuśala|dhībhir eṣām api.

Yāvāñ ca kaś cana nyāyo Veda|prāmāṇya|siddhaye
 bhavadbhir varṇyate, so 'yam tulyas tīrth'|āntaresv api.

4.165 Na kadā cid anīdrīṣam jagat
 kathitam tatra|bhavadbhir eva yad,
 itarair api tat tath" ôcyate.
 satatam te 'pi babhūvuh āgamāḥ.

Kṛtam ativācālatayā.
 dveṣyā bahu|bhāṣīṇo bhavanti janāḥ.
 tad idam upasampharāmo
 rasanāyāś cāpalam̄ vipulam.

Satyam|vad'|āpta|puruṣ'|ōktatayā pramāṇam̄
 tīrthāni, Vedavad anāditayā svato vā,
 āmnāya|saṁmitatayā Manu|vākyavad vā.
 sarvam̄ pramāṇam̄ iti nīti|vido vadanti.

On the other hand, if the series of abuses jabbered by a follower of the teaching of Brihas-pati* is averted in the case of the Veda because it is accepted by exemplary persons, it can be beaten off with regard to the teachings of other scriptures in the same way: we are told that these, too, are accepted by intelligent people.*

However many arguments of whatever kind you put forth in order to establish the authority of the Veda, they are equal in value with respect to other religious doctrines as well.

Your contention, namely, that the world has always been as it is now, is also said by others in the same way. Those religions, too, have always existed.

4.165

But let's cut the discussion short. People who talk too much incur odium, so now I curb the excessive jabbering of my tongue.

Religious scriptures are authoritative because they have been enunciated by a truthful, trustworthy person, or by themselves, like the Veda, inasmuch as they have no beginning, or because they are in harmony with Vedic tradition, like Manu's teachings. All scriptures are authoritative: thus say the political scientists.

Āha:

«Nanu c' āivam atiprasaṅga|doṣād
 ati|mātram bhuvi viplaveta dharmah.
 kva nu nāma na śakyam etad ittham
 gaditum yādṛśa|tādṛśe 'pi vākye?»

4.170 Uktam atra,

Avicchinnā yeśām
 vahati saraṇih sarva|viditā,
 na yatr' āryo lokah
 paricaya|kath" |ālāpa|vimukhah,
 yad|iṣṭ' |ānuṣṭhānam
 na khalu jana|bāhyam na sabhayaṁ,
 na rūpam yeśām ca
 sphurati navam abhyutthitam iva,
 Pramatta|gītatvam alaukikatvam
 ābhāti lobhādi na yatra mūlam,
 tathā|vidhānām ayam āgamānām
 prāmāṇya|mārgo, na tu yatra tatra.

Āpt' |ōktatvam anāditvam athav" āmnāya|mūlatām
 tatr' āiva śaknumo vaktum, na punar yatra kutra cit.

Ādiśyate kim api kutsitam eva kāryam
 yeṣu tv agamya|gaman' |âśuci|bhakṣaṇ' |ādi,
 prāmāṇya|varṇanam idam tu tathā|vidhānām
 ete tu vādi|vṛṣabhā na sahanta eva.

You may object:

“But surely in this way, because of the logical fault of unwarrantable extension* socio-religious order on earth would be utterly ruined. Tell me a case when one could not say this about any proposition in the same manner, however worthless it may be.”

This objection is answered as follows:

4.170

Provided it has a widely acknowledged, unbroken tradition, provided the Aryas are not repulsed by associating with it or discussing it, provided its accepted practice is neither antisocial nor dangerous, provided it has not just recently sprung into being, provided it is not based on the ramblings of a madman, nor on something outlandish, nor simply on something like greed: for such scriptures this method of validation is applicable, but it cannot be used for just any text.*

We can say about such scriptures alone, and not in any instance whatsoever, that they have been enunciated by trustworthy persons, or that they have no beginning, or that they are based on Vedic tradition.

But these masters among disputants will definitely not allow this claim of validity for any scripture in which any contemptible duty is taught, such as making love to women one must not have sex with, or eating impure things.

(*ity uktvā kṣaṇam ca tūṣṇīm sthitvā SAṄKARṢAṄAM prati*)

4.175 Ārya, yathā|pratibhānam etāvad abhihitam asmābhiḥ. tad idānīm yathā|sannihitam pṛcchyatām atra|bhavanto vā-dinah, api hṛtam hṛdayam eṣām asmad|vacasā na v” ēti.

SAṄKA°: (*saharṣam*) Ārya Dhairyā|rāśe, vayaṁ tāvad ucchvā-sitā iva śālitā iva pavitṛī|kṛtā iv’ āpyāyitā iva jīva|loka|phalam anubhāvitā iva bhavat|prabhavay” ābhinavayā sarasvatyā. aho āścaryam!

Sūkṣmā dṛṣṭir aho! aho gatir iyam
vācām! aho kauśalam
śāstreṣv etad! aho manah pariḥṛtam
doṣair asūy”|ādibhiḥ!
ko ’sau v” āsti guṇo na yo ’tra paramām
kāṣṭhām gato vartate?
loko ’nāratam āha: Sāhaṭa|samaḥ
satyaṁ na jāto narah.

Ete ’pi mahā|vidvāṁsaḥ sahṛdayā eva, katham n’ āvarjītā
āryena? apy enān pṛcchāmi? (*vādy/abhimukham sthitvā*)
bho bhavanto mahā|vidvāṁsaḥ, api bhavatām āvarjītam
Dhairyā|rāśi|vacasā hṛdayam?

VĀDINAḤ: Ārya, iyam tāvad amānuśī.

4.180 <SAṄKA°: > Ābhiḥ punar aparimita|nīti|dhārā|varṣiṇībhir asa-
dṛṣā|gatibhir apagata|mātsaryābhir ārya|Dhairyā|rāśi|vā-
gbhir brahma|rṣi|kalpa|nirmala|manasah sarvatra bhava-
nto vartante. tath” āpi punah punar idam avabodhyante
bhavantah: dvayam idam avaśya|rakṣaṇīyam āryaiḥ.

(At the end of his speech DHAIRYARASHI remains silent for a second, and then turns to SANKÁRSHANA:)

Sir, I have spoken to the best of my intellectual capabilities. 4.175

Let us now ask these estimable disputants according to seating if our speech captured their heart or not.

SANKARSHANA: (*delighted*) Honorable Dhairyā·rashi, be sure that, in a manner of speaking, we have been revived, beatified, purified, nourished, made to experience the goal of this worldly existence by this novel river of erudition that Your Honor has generated. How wonderful!

What a subtle intellect! What a fluent speech!
 What a skill in the doctrinal and scientific works!
 What a mind, exempt from such faults as envy! Or is there any virtue that has not reached its highest limit in this person? People have always said that truly no match for Sáhata has been born.

These professors are also very much capable of appreciation, so how could Your Honor not win them over? Shall I ask them? (*He turns toward the DISPUTANTS.*) Respected Professors, has your heart been won over by Dhairyā·rashi's speech?

DISPUTANTS: Sir, his erudition is superhuman at the very least.

< SANKÁRSHANA: > Besides, your intellect will always be pure, 4.180 like that of brahmin sages, thanks to these words of the honorable Dhairyā·rashi, which shower inexhaustible streams of political wisdom and are uniquely fluent and immune from malice. Nevertheless you are reminded

VĀDI°: Kim iva?

SAṄKA°: Etāni kila parasparam asaṁkīrṇāni pṛthak|prasthā-nāni yath”|āvasthāni tīrthāni. tad eṣām itar’|ētara|saṁkara|parihāre satatam avahitair bhavitavyam āryaiḥ.

VĀDI°: Ārya, yāvān iha sve sve śāsane samāmnātah kaś cid ahims”|ādih sādhāraṇo mānavo dharmas, tatra kim ucya-te? tad|atiriktaṁ tu niyat’|opadiṣṭa|viśiṣṭa|kriyā|kāṇḍa|saṁkaram sva|śāstra|kathita|pratyavāya|bhayāt pariharā-ma ity ekam tāvat sthitam. atha dvitīyam kim?

SAṄKA°: Bhavadīyam nāma mukhe dattvā durācāratayā ye viplāvayanti śāstram Dharmam ca, teṣām sv’|āśrimes्य avakāśo na deyah.

4.185 VĀDI°: Etad api satyam anuṣṭhiyate. kiṁ tv ayam artho n’ asmad|adhīnah. āryeṇa rāja|niyuktais ca nirvāhyo ’yam.

SAṄKA°: Evam etat. gr̥hīta|kṣaṇa ev’ âtra devo varṇ’|āśrama|maryād”|ācāryah. bhavadbhir api tathā|vidhes’ ūdāsita-vyam. na teṣām dayitavyam.

again and again of the following: there are two things that you, gentlemen, must by all means observe.

DISPUTANTS: What are they?

SANKÁRSHANA: These religious traditions, as we have been told, are not intermixed, inasmuch as each of them has its respective scope, existing in the way they have been set up. So you, gentlemen, must always pay attention to prevent their confusion.

DISPUTANTS: Sir, what can we say concerning all the universal piety taught by Manu, such as nonviolence, which is handed down here in everyone's own doctrine? Apart from that, however, we avoid the mixing of the specifically taught, particular ritual sections, since we are afraid of acting against what is said in our own scriptures. Thus the first point has been settled. But what is the second one?

SANKÁRSHANA: You must not admit into your religions those who take your name in their mouth and then overthrow both scripture and Dharma with their wicked behavior.

DISPUTANTS: This too will be done, absolutely. But it does 4.185 not depend on us. You, sir, and the officers of the king can see it is accomplished.

SANKÁRSHANA: You are right. Assuredly His Majesty, the instructor in the established rules of social estates and life-periods, grasps the opportunity to do so. As for you, you must keep yourselves apart from such people. Don't sympathize with them.

VĀDI°: Yath” ārya āha.

SAṄKA°: Tad idānīm utthāya yathā|yatham gamyatām. āśra-
meṣu ca sveṣu sveṣu yathā|vyavastham āsyatām. ārya
Dhairya|rāśe, tad ehi vayam ap’ idānīm yathā|vṛttam
svāmine nivedayāmaḥ.

Iti niṣkrāntāḥ sarve.

4.190

Caturtho ’nkah.

ACT FOUR: QUALIFIED TOLERANCE

DISPUTANTS: As you say, sir.

SANKÁRSHANA: So now let us get up and go about our business. Each should adhere to his own religion according to the established customs. Honorable Dhairyā·rashi, come now, we shall report to our master the events as they have happened.

Exeunt omnes.

End of Act Four.

4.190

CHĀYĀ

The following is a Sanskrit paraphrase (chāyā) of the Prakrit passages (marked with 'corner brackets') in the play. References are to chapter and paragraph.

1.29 Bho bhadanta, kiṁ khalv etaj janana|maraṇa|vyavahāra|bāhyam sthānam? kena v" ḥpāyen' āitat prāpyate?

1.31 Bho bhadanta, kāni punas tāni catvāri ārya|satyāni?

1.33 Bho bhadanta, iyan|mātreṇa na me prabodha utpannah. savi-stareṇ' ḥpadiśatu bhavān.

1.36 Bho bhadanta, ken' ḫdānīm upāyena ātm" āitad dīrgha|prabandha|pravṛttam muktvā dustaram duḥkha|gahanam nirvāne nivasati?

1.42 Bho bhadanta, yadā tāvan nāsty eva ko 'py ātmā, ka idānīm saṁsāra|duḥkham anubhavati? ko vā etad uttīrya nirvān'|āgārakam pratipadyate?

1.44 Bho bhadanta, yadi n' āsti sthira ātmā, paraloke kasya kar-mabhogaḥ? idānīm api kasya smaraṇa|nibandhanā bhavanti vyavahārāḥ?

1.50 Yadi sakalaḥ kṣaṇa|bhaṅguro bhāva|sārthaḥ, n' āsty ev' āitasya dvitīye kṣaṇe 'vasthitih, tat katham eṣa vijñānena viṣayī|kartum pāryate? arthaḥ khalu vijñānena sah' ānu vā tena prakāṣyate, vijñānam vā janayann api no niyantranam ākāraṇ vā aprāpte-na tena viṣayī|kriyate. anyath" ḫdam pratyakṣam kṣaṇa|bhāvino durlabham.

1.55 Bho bhadanta, eṣa khalu sakala|bhikṣu|saṅgha|saṅghaṭana|velā|piśuno gaṇḍi|śabdah samucchalitah. tad atra bhavān pramāṇam!

1.57 Bho bhadanta, ko 'pi ca kāla etasya brāhmaṇa|yūna iha sthitasya vartate. yasminn eva kṣaṇe 'smin vṛkṣa|mūle bhadanta upaviṣṭas tasmīnn eva kṣaṇa iha praviṣṭo bhadantena na lakṣitah.

latā|jāl’|āntariten’ ātena sakala ev’ ākarṇito bhadanta|varṇita upadeśah.

1.64 Ārya, upanītam may” āitat snān’|ōpakaṛaṇam. snātum prasthi-
ta āryah.

1.66 Na khalv anukūlam upatiṣṭhate. vihāra|gāmī khalv eso mārga|
janaḥ sakalaḥ sañcarati.

1.68 Yad ārya ājñāpayati.

1.74 Ārya, paśy’ āitāsām mṛduka|pavan’|āndolita|vicitra|dhvaja|pa-
ṭa|maṇḍita|meru|gaṇḍikā|nirviśeṣa|prāśād’|ābhyaṇtara|vinive-
śitānām kanaka|mayīnām prakṣaran|nirantara|prabhā|vistāra-
ka|sundara|varṇ’|ābharaṇa|bhūṣitānām Buddha|pratimānām
candana|ghanasāra|ghusṛṇa|mṛganābhi|vilepana|kusuma|dhū-
p’|ōpahāra|samṛddhiḥ. aho āścaryam!

1.78 Ārya, paśya paśya, etasmin dhavala|gṛha|śikhare surabhi|kusu-
ma|dhūpa|gandha|prāgbhāra|nirbhara|bharita|daśa|diśā|mukha
ete vandakā bhojan’|ōnmukhā iva dṛṣyante.

1.82 Tiṣṭhatu snānam, ambara|parivartana|mātram api na kṛtam!

1.84 Ārya, n’ ēyad ev’ āitat. paśya, etāsām pariveṣayantīnām bha-
ksya|dān’|ōnmukhīnām sthūla|stana|maṇḍalāṇām dāsīnām vi-
vidha|vibhramāḥ kaṭāksā bhikṣu|vadaneṣu nipatanti. etac ca
kim api nirmala|kalaśa|nikṣiptam pānakam upanītam.

1.87 Ārya, paśya paśya, eṣa bhikṣuḥ

1.88 Trṣito ’pi pibati na tathā jihvayā bhramat|kuvalayam pānam,
drṣṭibhir yathā dāsīnām vikāsita|locanam vadanam.

1.91 Udyāneṣu nivāsah, sulabham pānam ca, sulabham annam api,
na ca kim api niyama|duḥkham: dhanyo vandatvam labhate.

1.95 Punar api bhadanto ’nugraham kariṣyati.

1.106 Nanu catvāri me ārya|satyāni guruṇ” ôpadiṣṭāni, duḥkham sa-mudayo nirodho mārga iti.

1.168 Are re duṣṭa|brāhmaṇa, katham bhadantam adhikṣipasi?

1.169 Are re varṇa|saṅkara, upādhyāyasy’ āivam vyāharaśi?

1.170 Kasy’ āiṣa upādhyāyah? kevalam asy’ ḍoṣṭra|mukhasya.

2.3 Na pīyate śītalā surā, na ca dāsyā samam ramyate, sulabham ca na māṃsa|bhojanam viṣame brāhmaṇa|vāsaka itaḥ.

2.4 Tat kim kriyate? n’ āsty eva nija|bhaṭṭakān pariḥṛtya ātmānā garbha|dāsānām gatiḥ. ājñām api tādṛśim bhaṭṭako ’peksate (’veksate?) yatra na khādyate na pīyate, yato ’dyā ājñapto bhaṭṭaken’ āham: «are kajjalaka, gaccha paśya kṣapaṇāka|vasatā kīm Jinarakṣita|bhikṣur asti na v” ēti». na ca jānāmi kutra sā kṣapaṇāka|vasatih. atra vistīrṇa|luñcita|loma|kīmśaru|visara|śabaliṭā ete pāmśu|kanā laksyante. tad atr’ āiva vṛkṣa|gahane kṣapaṇāka|vasatyā bhavitavyam. iyam eva sā kṣapaṇāka|vasatir, yato ’tra nirantara|latā|pañjar’|āndhakāre vṛkṣa|mūle kūpitām kṣapaṇikām prasādayan esa kṣapaṇāko dr̄ṣyate. atikopanā khalv esa duṣṭā kṣapaṇikā yā caraṇa|patitam apy etam kṣapaṇāka|yu-vānam pariḥṛtya dūram gatā. eso ’pi tapasvī paruṣa|vadanaḥ kṣapaṇāko dr̄ṣyate.

2.6 Hā dhik, para|loke durāśayā prathamam kṣapaṇatvam mayā gr̄-hītam. skhalitasya tatr’ ēdānīm dr̄ṣṭ’|ādr̄ṣṭāḥ khalu me naṣṭāḥ, yata es” āpi duṣṭā tāpasī caraṇa|patitasy’ āpi me na prasīdati. ayi duṣṭe bandhaki, gaccha tvam! kīm tvayā visadṛśim kām api kṣapaṇikām na prāpsyāmi?

2.7 Yāvad esa kṣapaṇāko mām na prekṣate, tāvad aham kṣapaṇikā|veṣam kṛtv” āītam kṣapaṇakam upahasiṣyāmi. lamba|karnāḥ khalv aham. n’ ānane śmaśru|lomāni ma udbhinnāni. na ca kṣapaṇikānām venī|bandhāḥ śīrṣe sambhāvyate. tat sukaro me kṣapaṇikā|veṣah. picchikā|māṭra|śūnyam sāmpratam me kṣapaṇikā|rūpam vartate. sādhu, kṣapaṇikāyāḥ sandhārita|parityaktām (?) picchikām gṛhītv” ôpasarpiṣyāmi. ārya, praṇamāmi.

pariśrānt” āsmi sāmpratam. tad ācakṣva mām adya kutra bha-
ṭako Jīṇa|rakṣita|bhikṣur vartate.

- 2.8 N’ āitad ātma|parāṇi|mukham iva me daivam lakṣyate. anyā khalv eṣā taruṇā|kṣapaṇīk” ḫpanatā. ayi bālā|tapasvini, kim ta-
va Jinarakṣita|bhikṣuṇā? pariśrāntā khalu dṛṣyase. tad ih’ āiva
nirjane śiśira|latā|gahana upaviṣya viśrāmya muhurtakam.
- 2.9 Kuto me nitya|duḥkhitāyā manda|bhāgīyā viśrāmaḥ?
- 2.10 Kim asmin bālā|bhāvē ’pi te duḥkha|kāraṇam?
- 2.11 Ārya, tiṣṭhatv eṣā mama dagdha|vṛttāntah. Jinarakṣita|bhikṣu|
pravṛttim me ācaṣṭām bhavān.
- 2.12 Bālike, eṣā khalu Jinarakṣita|bhikṣur abhyantara ātma|śiśyāṇām
madhye vyākhyānakam kurvan nyagrodha|vṛkṣa|mūle tiṣṭhati.
tvam punah kṣaṇam upaviṣya varṇaya tāvad ātmano nirveda|
kāraṇam.
- 2.13 Ārya, kim atra samsāra|hatāyā lajjā|nidhānam varṇyate?
- 2.14 Bālike, varṇaya. hṛdaya|nirviśeṣaḥ khalv eṣo jano bālikāyāḥ.
- 2.15 Bālā|kumārik” āiva pravrajit” āsmi manda|bhāgīnī.
- 2.16 Tataḥ punah?
- 2.17 Tata iṣad|iṣad|udbhidyamāna|virala|yauvana|lakṣaṇāyā aniccha-
ntyā eva me ’sikṣita|madana|rāsāyāḥ ken’ āpi taruṇā|kṣapaṇā-
kena śīla|khaṇḍanā kṛtā.
- 2.18 Amṛta|nady eva me upanatā. bālike, īdṛṣy eva samsāra|sthitiḥ.
tataḥ punah?
- 2.19 Ārya, tataḥ kāl’|āntare śanaiḥ śanair jñāta|madana|rāsām mām
pariṛṛtya sa kṣapaṇako ’nyasyām dṛḍha|muṣṭyām vṛddha|kṣa-
paṇīkāyām prasaktaḥ.

2.20 Tena hi sammukhataḥ (?) † . . . †. paṅgul’|āndha|nyāyam kāravāva.

2.22 Bālike, kim mām na prekṣase?

2.23 Katham nu prekṣiye? tvay” āpi mām parihṛtya anyato gantavyam.

2.24 Bālike, m” āivam bhaṇa. dāsa|vartanikam te kariṣyāmi. kim ady’ āpi te stanakau n’ ḫdbhinnau?

2.25 Kim hat’|āśā kariṣyāmi?

2.26 Hā dhik, hat’|āśa, dṛḍham tvayā khalī|krto ’smi.

2.27 Are re tāpasa|kāmuka, yadi kim api ācakṣe tadā Jinarakṣita|bhikṣoh phut|kariṣyāmi.

2.28 Na tvay” āiṣah parihāṣah kasy’ āpi prakāśitavyah.

2.29 Ko ma utkocakah?

2.31 Kṛtaḥ parihāṣah. prāptaḥ kārṣāpaṇakah. adhigatā bhikṣoh pravṛttiḥ. tat sāmpratam gatvā bhaṭṭakam vijñāpayāmi. adya diṣṭyā vardhase! āgatā te hṛdaya|vallabhā.

2.33 Ayi duṣṭa|tāpasi, etām pārakyām picchikām gṛhītvā kutra gamyate?

2.34 Ārye, gṛhān’ āitām picchikām. aham punar anicchānty ev’ āitasmin latā|gahana etena kṣapaṇakena khalī|kṛtā. na me doṣah.

2.35 Are re duṣṭa|kāmuka tāpasi|lampaṭa! picchikā me vismr̄” ēti yāvat pratiniṛty’ āgat” āsmi, tāvad etasminn antare kṣana|mātraken’ āiv’ āitasmin latā|gahane ’nyā kṣapaṇik” āliṅgītā. tat sāmpratam anubhav’ ātmano vinayasya phalam.

2.36 M” āivam sambhāvayatu bhavatī. cetaṅakah khalv esa strī|veṣam kṛtvā mām upahasitum āgataḥ. tena hat’|āśena kopitā bhavatī. yat satyam, kośam te pibāmi.

2.37 Kutas te mukhe satyam yasy' āiṣa upaśamah?

2.38 Anyām api krīḍām duṣṭā|cetaka eṣa karoti. tad etu bhavatī, anyato gacchāva. eṣa khalu brāhmaṇah ko 'p' ita āgacchan dṛśyate. tat tvaratām bhavatī.

2.43 Āryasya sā krīḍā. teṣām punas tapasvinām sarvasva|nāśah.

2.45 Nanu bhaṇāmi. para|lokasya krte dāruṇam duḥkha|prāgbhāram te tapasvino 'nubhavanti. tad āryasya sarasvatī|pravāhe nipatanti. tad asminn āgama|vrkṣake niṣphala ev' āiteṣām sa prayāsaḥ.

2.53 Bho bhikṣavah, praharati kṛtānta|vyādho, viṣamāḥ samsāra|vāgurā|pāśāḥ. kathaṁ taratu jīva|hariṇah prajvalitam duḥkh'|āraṇyam idam?

2.55 Athavā, Jina|caraṇa|smaraṇ'|ōdgata|nisarga|śuci|puṇya|pudgala|balānām kupito 'pi kiṁ karisyaty aśarāṇa|śūro hata|kṛtāntah?

2.57 Tat sāmpratam, dhyāyate Jina|vacanam, tapo|niyamaiḥ kṣapya-te śarīram: etāvan|māṭram gṛhṇit' ḥpadeśa|rahasya|sarvasvam.

2.58 Yad bhaṭṭaka ājñāpayati.

2.75 Bhaṭṭaka, bhikṣavo vijñāpayanti, cirāyate bhaṭṭakah. tat sāmpratam asmākam prastuta|kārya|vel" ātikrāmat' īti.

2.78 Are re tvarita|tvaritam gatvā bhikṣūṇām bhaṇa yath" āpramatāḥ kṣaṇam tatr' āiva vilambadhvam, eṣa āgato 'sm' īti!

2.81 Ārya, kas tava vāda|samare sammukhaḥ sthātum śaknoti? tad anena vyapadeśa|palāyanena rakṣito 'nen' ātmā.

2.84 Mṛduko 'pi ghaṭṭate hrdayam vāda|niyuktānām(?) ārya|vyāhāraḥ. mīnānām sthalā|gatānām †... †

2.86 Nanu snātum kasmān na gamyate?

2.88 Evam̄ kriyatām.

2.95 Ved'|āntā dustar'|āntāḥ, trayī|kathita|kathā|vistarāḥ samku-
l'|ārthāḥ. āryais tatra cintyate gahana|gatir asti n' āst' īty ā-
tmā; dūre tiṣṭhantu te me. parihartum idam̄ ghorā|saṁsāra|
duḥkham̄ saṁkṣiptam̄ nirmal'|ārtham̄ Jina|muni|bhaṇitam̄
āgamam̄ ādharāma.

2.96 Ārya, eṣa khalu kāṣāya|vasanas tāpasa īdṛk kim api mantrayan
tvarita|tvaritam̄ parikrāmati. . .

2.98 Ady' āpi Jina|śāsana ev' āiteśām abhiniveṣah?

2.100 Brāhmaṇāḥ khalu tvam. tat kim ātmano bubhukṣā|vedanam̄
na jānāsi?

2.102 Atha kim?

2.104 Nanv ih' āiva Jinarakṣita|bhikṣu|tapo|vane 'dya mahā|bhojanam̄
vartate.

2.106 Ken' āpi bhagavato Jina|guroḥ śāsana|gatena ṭhakkuren' ādyā
tatra mahā|bhojanam̄ upapāditam̄, yatra pravrajita|sahasrāṇi
saṁghaṭitāni. teṣām̄ ca sakṛtūnām̄ rāśayas, taila|ghaṭikāḥ, kā-
ñjika|kumbhayo, guḍa|kūṭakāś, taila|pakvānām̄ bhakṣyānām̄
parvatā upanītāḥ.

2.108 Ahaha, yuṣmākam̄ brāhmaṇānām̄ ete samācārāḥ. vayam̄ punas
tapo|dhanāḥ prāṇi|sambhavam̄ kim api n' āsane, na pāne, na
vasane, na śayane, n' āsane, n' ānyatra kutr' āpi śārīr'|ōpakara-
ṇe viniveśayāmaḥ. nanu mam' āiv' ēmau vṛkṣa|vidala|nirmitāv
upānahikau kim na preksase? tad bhavatv anena kathā|vistare-
ṇa. bhojana|samayo me 'tikrāmati.

2.110 Evam̄ kriyatām̄, evam̄ kriyatām̄. tad etu bhavān.

2.113 Asmākam̄ ca Sugato bhagavān Jina|guruḥ. kiṁ ca Jina|guruḥ
Sugato bhavati. aho bhadrā vayam Ārhatāḥ, ke 'pi dig|amba-
rāḥ, ke 'pi vṛkṣa|vidala|mātra|vasanāḥ, ke 'pi rakta|vāsasah, ke

'pi śveta|paṭāḥ. prekṣasva tāvat. ita ime nirdaya|luñcana|prasa-
ṅga|lakṣyamāṇa|loma|mūla|vigaṭa|pravirala|tanuka|śonita|kaṇā
dig|ambarāḥ. itaḥ khalv ime †. . . †caryamāṇa|komala|valka-
'|āñcalāś cīra|vasanāḥ. ita ime tat|kṣaṇa|pakva|kand'|ūddhṛ-
ta|śārāva|sadṛśa|varṇa|vasanāś ca brahma|cāriṇas tapodhanāḥ.
ita ime hamsa|paksā|pāṇḍura|pavana|lulita|paṭa|pallavāḥ śve-
ta|paṭāḥ. tad aho punya|bhājanam sa ṭhakkuro yasy' ēme 'dy'
ānugraham̄ kariṣyanti!

2.118 Drṣṭā dig|ambarāś cīra|vasanāḥ kāśāya|vāsasah śveta|paṭāḥ. tat
sāmpratam ita ime nīl'|āmbarā dṛṣyantām.

2.120 Aham etan na jānāmi ka eṣa catura|niyama|mārgaḥ. etat kha-
lu tarkayāmi, iha mahā|bhojana|kimvadantīm śrutvā bhoja-
na|māṭra|lālasāḥ ke 'py ete paribhramanti. tad bhavatv eteṣām
vṛtt'|āntena, samāna|caryāṇām eva madhyam vrajāmi.

2.122 Jayati munir Nīl'|āmbara|nātho, yena śamito bhava|saṁvara|
grāhah.

2.123 Yasya bhagavan tava śāsanam apūrvam, pīyate kim api rasāya-
na|saukhyam.

2.124 Bhave bhujyate strī|saukhyam, paraloke prāpyate mokṣah.

2.125 Tat sidhyati śarīram, laṅghyate saṁsārah.

2.126 Ato 'nye ye punar āśramāḥ, teṣāṁ nibandhat' āśām māḥ: pari-
śosyate deho, mokṣe punaḥ sandehah.

2.127 Śiksā|yoge kim vidhāpyate (= arjyate)? puruṣaḥ para|vaśaḥ pa-
risamāpyate.

2.128 Guṇānām paryarjito yadi visarāḥ, so 'pi ca puruṣāṇām bhoga|
haraḥ.

2.129 Pariveṣṭitah saṁgamo yena hy eṣa, †. . . †.

2.130 Iti yadi yugam yugam vijānāti (?) . . . punar bhogam (?)

2.131 Śarīre kam pradeśam bhramantah kim padam arjanty anisṭhitājanmānah?(?)

2.132 Yadi param'ātma|vivarta idam, yadi vā śabda|vivarta idam.

2.133 Tad" āpy avidyā|paśamena vinā katham idam sakalam . . . ?

2.134 † . . . † evam ye 'nye 'pi āgamāḥ, viphalān sakalān jñātvā.

2.135 Atra paratr' āpi sukham labhadhvam muni|Nīl'āmbaram lātvā . . .

2.142 Evam nv etad yathā āryo mantrayate.

2.145 Āryasya kim jātam? na khalv āryen' ādy' āpi dāra|saṃgrahah kṛtaḥ. asmākam punar dure tāvad eṣā kathā.

2.147 Sā khalu sāmpratam ato 'narthād uttīrnā yā jīvan|mṛtikā vṛddhikā vartate.

2.149 Ārya, na me pratibhāti. tvam eva jānāsi. idāniḥ punah pravrddhamāna eṣa kali|yugah. tat kuto 'tr' ēdṛśānām anarthānām pratikārah?

2.151 Kah punar eṣo bhaviṣyati?

2.153 Bhos tapasvino, nanv atra tapovane bhojana|kālo yuṣmākam vartate. tat kasmād atikramyate?

3.2 Astam|gataḥ khalv asmin samaye Mah"eṣā|lāñchanam nava|śaśāṅkah. śūnyam andha|kāram gaganam hṛdayam iv' āsmākam. sāmpratam bhavaty eṣa palāyan'|āvasarāḥ. tat kutra me priya|vayasyah Šmaśāna|bhūtir gato yena samam palāyiṣye? eṣa Šmaśāna|bhūtir ita ev' āgacchan laksyate.

3.4 Eṣā sā vayasya|Kaṅkāla|ketor maṭhikā. mayā s" āitasminn andha|kāre 'p' īṣad|īṣad dīṣyate. tad utprekṣy' ḫtprekṣya padāni gamiṣyāmi. pada|śabda iva. bhagavan, manye nagara|rakṣakā ito hiṇḍanti, ye samprāpya cauryam iti śaṅkayā bandhan'|āgaram nayanti, śule vā nikṣipanti, vṛkṣe vā pāśen' ḫlambayanti.

bhavatu, bhagavān Bhairava|nāthah śaraṇam. vayasya|Kaṅkā-la|ketor iva vyāhārah śrūyate. vayasya Kaṅkāla|keto, tav' āiva sakāśam upasamprāptah. nagara|rakṣakāṇām śaṅkito 'smi.

3.5 Are Śmaśāna|bhūtis tvam? śobhanam tvayā kṛtam yad atra tvam āgataḥ. tat tvaritam hiṇḍāvah. ayam andha|kāro na viramati yāvat, samam eva palāyāvahai.

3.6 Kim cora|śaṅkayā nagara|rakṣakā mām mārayant' īti sāmbhā-vayasi?

3.7 N' āiṣā me śaṅkā. bhavaty apy upaśāmyati. anyaḥ punar anartha upasthitah.

3.8 Kasmāt?

3.9 Ayi, asti tāvat, kim tvayā na śrūt" āiṣā kimvadantī? anyad eva sāmpratam etad duṣṭa|rāṣṭram vartate.

3.10 Uttāmyati me hṛdayam. tat tvaritam āviṣkarotu vayasyah!

3.11 Dāruṇaḥ khalu rājā Śaṅkara|varmā, tato 'pi viṣama eṣo brāhmaṇas tasy' āmātyo dur|acāra|Jayanto, yābhyaṁ te tapasvino nīl'|āmbarā gṛhītvā piṭṭhvā Veda|bāhyā iti rāṣṭrān nirvāśitah. anyaś ca yo Veda|bāhyas tapasvī labhyate, sa piṭhyate, māryate, badhyate, kṣipyate. tad vayam api teṣām eva madhye gaṇānīyāḥ smaḥ. surām pibāmo, māṁsam bhakṣayāmaḥ, striyām gacchāmaḥ. nanu vayam api sabrahma|cāriṇo nīl'|āmbarānām. tat sāmpratam etam sādhaka|veśam ācchādyā tvarita|hiṇḍanen' āsmīn andhakāre 'lakṣitau gacchāva.

3.12 Evam karavāva.

3.14 Vayasya Kaṅkāla|keto, katham punar eṣo 'nartha upanataḥ?

3.15 Śṛṇu, asti tāvat sa snātaka|brāhmaṇaḥ saṅkarṣaṇa|nāmā, yena Jinarakṣita|bhikṣu|vasati||kānane virahanti gāyanty asaṅkhyāni nīl'|āmbarā|mīthunāni drṣṭāni.

3.16 Tataḥ?

3.17 Tatas tena sa Jayanto jñāpitah. tena ca rājā prabodhitah.

3.18 Tataḥ?

3.19 Tato rājñā sa snātaka|brāhmaṇah Saṅkarṣaṇa ānāyya vivāhya mānaiḥ paṭṭa|bandhena śrī|śabdena ca saṃskārya sakalāyā eva vasundharāyā dharma|rakṣ”|ādhikāre niyuktah. ten’ āiṣah prajvālito ’gnih.

3.20 Nanu dur|ācāra|Jayantena prajvālita iti ācakṣva.

3.21 Asty ev’ āitat. tat sāmpratam̄ kutra gacchāva?

3.22 Nanu yog’|eśvaryāḥ Kāl’|āgni|śikhāyā agrato vrajāva. tatr’ āiṣa upasargah kad” āpi na bādhate.

3.23 S” āpy asmin kāle pālyate?

3.24 Evam̄ śāṅke rājñāḥ parama|vallabhayā sakala|śuddh”|ānta|svā-minyā sā str” iti kad” āpi rājñyā Sugandhā|devyā rakṣyate.

3.25 S” āpi rakṣyamāṇā kim āvāṇi rakṣitum̄ pārayati? bhavatu, ka-sminn āpi gahvara|paryante dūre dig|antare gacchāva.

3.26 Yad ācaṣṭe vayasyah. tad yāvat prabhātām̄ na pravartate tāvat tvaritam̄ hiṇḍāva.

3.28 Are Śmaśāna|bhūte, yathā mantrayasi. prabhāte punar hiṇḍitum ev’ ātra ku|rāṣṭre na pāryate.

3.29 Kasmāt?

3.30 Viṣaye viṣaye nagare nagare grāme grāme sthale sthale Ved’|ādhyayana|śabdena trūtyataḥ karṇau, ājya|gandhena trūtyati ghrāṇam̄, yajñā|dhūmena galato ’kṣīṇī. tad etat ku|rāṣṭram̄ rājanībhir eva laṅghyatām. divasāḥ punah keṣu cid vana|gahaneśv ativāhyantām.

3.31 Evam nv etat. sañkarṣaṇa|bhayen' āpi rajaṇīṣ eva āvābhyām hiṇḍitavyam. divasāḥ punar aranyeṣ alakṣitābhyām netavyāḥ.

3.33 Are Śmaśāna|bhūte, pravibhaktā iva diśāḥ sakalāḥ. śanair galanti nakṣatrāṇi. tāvad upanataṁ prabhātam. āvayoh kiṁ nu kartavyam?

3.36 Āgata eva sañkarṣaṇa|vyapadeśena jaṅgama āvayor mṛtyuḥ. tad anyatas tvarita|tvaritam gacchāva.

3.40 Ārya, m" āivam śaṅkatām bhavān. durācārair alīka|tāpasair abhibhūyamānah praṇaṣṭa eva punar āryeṇa pratiṣṭhitās trayī|dharmāḥ.

3.42 Ārya, Śaiva|vyapadeśena yat kim apy ācaranta etāvat|kālam drṣṭā duṣṭās tāpasāḥ. sāmprataṁ punar agaṇītā ārya|pratāpena ('prabhāvena?) te 'pi pravirālā bhavanti.

3.45 Yath" āryo mantrayate.

3.47 Teṣām api sa kalaṅka eva māheśvarāṇām yeṣām vyapadeśena te vyavaharanti.

3.50 Yuktaṁ nv idam.

3.52 Yad ārya ājñāpayati. ārya, praṇaṣṭā rāṣṭrāt. anyah punah ko 'pi praṇidhiḥ saṁbhrānta āryam anviṣyann āgataḥ. tad atra āryah pramāṇam.

3.55 Jayatu bhaṭṭakah! ye nāma māheśvarā māṁsa|śidhu|dāśī|vyavahāra|śīlā nīl'|āmbara|kiṁ|vadantīm eva śrutvā te sakalā rāṣṭrāt praṇaṣṭāḥ. anye punah śuddha|tapasvino 'pi śaṅkitāś calitum pravṛttāḥ. atra bhaṭṭakah pramāṇam.

3.57 Yad bhaṭṭaka ājñāpayati.

3.58 Aho, āryasya prabhāva ucchalitāḥ.

3.60 Yad ārya ājñāpayati.

3.64 Ete khalu āryeṇa niyuktāḥ pradhāna|puruṣā udghoṣayanto ga-
tāḥ.

3.67 Yath” āryo mantrayati. praśānta|ramaṇīyam tapo|vanam idam
no dṛṣyate.

3.72 Aham apy ātmānam utpatantam Brahma|bhūyam paśyāmi.

3.81 Jayatu jayatu bhaṭṭārakah! eṣa khalu ko ’pi vṛddhaḥ paṇḍitāḥ
sva|garvam udvahann āśramam imam upahasann aneka|śisya|
parivāritāḥ † . . . † kurvann ita āgataḥ. tad atra bhaṭṭārakah
pramāṇam.

4.25 Ārya, asty ev’ āītat. tath” āpi cirāt prabhṛti pravṛtto yathā|
sthitaḥ saṃvyavahāro rakṣyate. kim attr’ āryo visamṛṣṭhulāḥ? tat
sāmpratām prekṣatām Pāñcarātrika|pramukha|mahā|paṇḍita|
śata|sahasra|sambādham imam̄ pradeśam āryah.

4.31 Yad ājñāpayati.

4.46 Ady’ ēdām sabhā|madhya āryasy’ ḫopaveśana|sthānam tiṣṭhati.
tat praviśatu bhavān.

NOTES

Bold references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (*) in the body of the text marks the word or passage being annotated.

1.26 The First Act of Jayánta's play begins with an introductory scene (*viśkambhaka*), set in the garden of a Buddhist monastery, most probably in or near Srinagar. The characters are: a Buddhist monk, who is a distinguished scholar (his name, Dharmóttara, echoes the name of the great logician of the eighth century, cf. *Āgama/ḍambara* (ed. pr.), p. xxiv; *Rāja/taraṇgiṇī* 4.498.), well versed in the teaching of the Buddha, confident in his knowledge, and his disciple, who is ready to learn, although perhaps not blessed with great acumen. The disciple speaks *Śaurasenī*, one of the literary Prakrit languages used in classical Indian dramas.

1.38 The Buddhist opponent in the *Nyāya/mañjari* (vol.II, p. 298) calls the attachment to a Self “the royally anointed, principal delusion” (*mūrdh’/abhisiktah prathamo mohah*), the termination of which entails that the attachment to anything belonging to a Self (*ātmīya/graha*) also ceases. The realization of having no Self (*nairātmya/darśana*) is said to be the door to Nirvana, and the way leading to it is to establish that all things are momentary, which helps one to realize that cognition, too, has no permanent substratum (*āśraya*) such as a Self.

1.44 The disciple's question alludes to a common objection against the Buddhist position: if there is no permanent substratum, i.e., no Self, functioning as the basis of the stream of cognitions, the one who performs an action and the one who experiences its result cannot be the same person. This would entail the impossibility of karmic retribution and all other activities (e.g., memory) that require the permanence of the agent's self-identity. According to the Buddhist position, the connection between actions and their results is established on the basis

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of causality alone, without any need for a stable Self. In fact, causality is possible only in the case of momentary entities, and this is precisely what the monk is going to demonstrate.

1.46 The monk's exposition of the doctrine of momentariness is based on two well-known arguments: "the inference of momentariness from the perishing nature of produced entities" (*vināśitv'ānumāna*) and "the inference of momentariness from the existence of things" (*sattv'ānumāna*). Cf. *Hetubindu* p. 4*, 6f.: "Whatever is existent must be momentary. If it were not momentary, because non-momentariness contradicts causal efficacy, it would be deprived of the condition of being a real thing, since this condition has causal efficacy as its defining mark." (*yat sat tat kṣaṇikam eva, aksaṇikatve 'rtha/kriyā/virodhātā/lakṣaṇam vastutvam hīyate.*)

1.47 Cf. *Pramāṇavārtika* with *svavṛtti* (GNOLI) p. 84, v. 166ab.

1.48 In the following verses the Monk puts forward "the inference of momentariness from the perishing nature of things" (*vināśitv'ānumāna*).

1.48 Useless, if the pot is perishable by itself, and incapable, if the pot has an imperishable nature.

1.49 No pot exists, only the series of momentary "pot-phases."

1.50 The translation of the disciple's speech is based on a reading containing several conjectures.

1.56 Delicious meals served in the monastery were one of the main attractions of Buddhism according to satirical literature.

1.62 Pronunciation (*sikṣā*), ritual (*kalpa*), grammar (*vyākaraṇa*), explanation of obscure words (*nirukta*), prosody (*chandas*) and astronomy (*jyotiṣ*).

1.62 Vedic hermeneutics.

1.62 The graduate's career starts as a glorious campaign against heretics, but by the fourth act it will prove to be a complete failure for the representatives of Vedic orthodoxy.

1.63 The *Mīmāṃsaka* looks upon the Buddha as simply the mortal son of a human king.

1.66 I.e., not favorable to hold a debate with the Buddhists.

1.70 The following description of a gorgeous Buddhist monastery might seem exaggerated, but we know from the *Rāja/taraṅgiṇī* that several Kashmirian *vihāras* were very rich indeed, owing to generous donations. The treasures of Buddhist monasteries often aroused the interest of Kashmirian kings, who plundered and sometimes, just for good measure, even burned down some of the *vihāras*. These atrocities became more frequent from the end of the tenth century. King Shāṅkara-varman, whom Jayānta served as an adviser (*amātya*), often resorted to confiscations in order to fill his treasury, and *vihāras* like the one described by the graduate and his pupil could easily become a choice morsel for the king. On the other hand, the high taxes introduced during his reign were probably very effective in holding the rich back from making further donations.

1.79 Brahmanical invective against Buddhism insinuates that as soon as Buddhist monks think they are out of the range of the pious brahmins' severe sight they fling themselves wholeheartedly into pleasures. Public censure is the only retarding force.

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1.86 Satire insinuates not just that Buddhist monks run after women and drink wine, but also (what is even worse) that they pretend the opposite is the case. Hypocrisy is one of the most important targets of satire, and not just in classical Indian literature.

1.86 **Meat allegedly fit for vegetarians**, lit. “free from the three conditions of impurity,” this means that the monks have neither seen nor heard that the meat has been prepared for them, nor do they have any doubts in this respect.

1.87 The following two verses are in *Māhārāṣṭri*, one of the literary Prakrit languages.

1.103 The grammatical rule in question is *Aṣṭādhyāyī* 1.4.29. Patañjali’s examples for the use of the verb *śru-* with the genitive-case ending are (*Mahā/bhāṣya ad loc.*): *naṭasya śṛṇoti, granthikasya śṛṇoti*, “He hears from the actor, he hears from the narrator.”

1.104 Angle brackets mark text supplied by the editor.

1.140 The graduate’s objection asserts that the Buddhist “inference of momentariness from the existence of things” (*sattv’/ānumāna*) is not valid because of the fault of “the impossibility of drawing a conclusion due to exclusiveness of the logical reason” (*asādhāran’/ānaikāntikatā*). The classical example of this fallacy is the fifth syllogism in Dīghanaga’s *hetu/cakra*: “Sound is eternal because of its audibility,” (*śabdo nityah śrāvanatvāt*). The problem with this syllogism is that the logical reason or middle term (*hetu*), namely “audibility,” belongs exclusively to the subject or minor term (*pakṣa*), namely “sound,” and therefore it is impossible to produce an example (*dṛṣṭ’/ānta*) which is different from the subject (*pakṣa*). In the case of the syllogism “everything is momentary because of its existence” (*sattv’/ānumāna*), we face a similar problem, since all existing

things are part of the minor term (*pakṣa*), and nothing else is left to serve as a similar instance (*sa/pakṣa*). On the other hand, the Buddhist cannot show a counterexample (*vi/pakṣa*), either, since the thing that does not possess the inferential mark (*hetu*), namely “existence,” is nonexistent in this case. Compare with the standard Indian example of syllogism: “this mountain is fire-possessing, because it is smoke-possessing, like a kitchen (*sa/pakṣa*), unlike a pond (*vi/pakṣa*).” Cf. MIMAKI 1976, pp. 46ff.

1.141 This means that it is possible to show the concomitance of “existence” (*sattva*) and “momentariness” (*ksaṇikatva*) in the following way: “something that is not momentary does not exist.”

1.142 Existence is nothing else but causal efficacy for the Buddhist.

1.142 The monk replies to the graduate’s objection by putting forward “a means of valid cognition which refutes the possibility of the opposite of the property to be proven co-occurring with the proving property, i.e., the logical reason (*hetu*)” (*sādhya/viparyaya/bādhaka/pramāṇa*). In the case of the syllogism “everything is momentary because of its existence” (*sattvānumāna*), this means to establish that the assertion “something that is not momentary exists” is not valid.

1.144 The invariable concomitant property in question is gradual and instantaneous efficacy.

1.147 Ratna-kirti’s *Sthira/siddhi/dūṣāṇa* illustrates how causality operates in the stream of consciousness (118,14 in MIMAKI 1976, p. 164): “To explain, the determination of the ascertainment of causality is also well-established resorting to the stream of consciousness which consists in the relation between the material cause and its effect, so why should one resuscitate the Self? First of all, the ascertainment of causality in that stream presents no

problem. Still, to go into further details, the determination of positive concomitance in the form of ‘when there is A, there is B’ comes about through a cognition of an object that exists subsequently (C^B), which cognition is the effect (*upādeya*) of another determining cognition (C^A , being the material cause, *upādāna* of C^B) of an object that existed previously (A), and which cognition, (i.e., C^B) contains the impression imprinted by that (i.e., C^A).” (*tathā hi, upādān’/ôpādeya/bhāva/sthita/citta/santatim apy āśrity’ ēyam vyavasthā sushth’ ēti katham ātmānam pratyujjīvayatu? tatra kārya/kāraṇa/bhāva/pratītis tāvad anāku-lā. tath’ āpi prāg/bhāvi/vastu/niścaya/jñānasny’ ôpādeya/bhūtena tad/arpita/saṃskāra/garbheṇa paścād/bhāvi/vastu/jñānen’ āśmin sat’ īdam bhavat’ īti niścayo janyate.*)

1.149 I.e., in the state of affairs the Buddhists assert.

1.149 I.e., among the cognition-phases belonging to the same continuum.

1.153 Note the similarity between the Buddhist’s “means of valid cognition which refutes the possibility of the opposite of the property to be proven co-occurring with the proving property, i.e., the logical reason (*hetu*)” (*sādhya/viparyaya/bādbhaka/pramāṇa*), and the graduate’s claim that “the proving property inheres in a locus that possesses the opposite of the property to be proved” (*sādhya/viparyaya/sādhana*). In other words, the Buddhist put forth an argument that refuted that non-momentary entities exist, while the *Mīmāṃsaka* proves that only those things exist which are non-momentary, since only permanent things have causal efficacy, which is a defining characteristic of existence.

1.158 I.e., both for perishing and for arising.

1.159 I.e., the assumed cause of destruction, such as a hammer.

1.159 Such as the continuum of shard-phases, and not of the perishing of the pot. The Buddhist certainly denies that perishing is an effect.

1.159 I.e., it cannot be otherwise accounted for.

1.160 This is possibly a reference to the view of the *Mimāṃsakas*, who hold that when one pronounces the eternal *śabda* it is only manifested, and not actually produced, so it is different from other effects.

1.166 I.e., just as the pot is not destroyed, as you claim, according to our position.

1.173 I.e., in the case of the perception of someone who is not winking.

1.177 I.e., “That thing is blue.”

1.181 Namely cognition, word and fire.

1.181 Cf. *Svopajña/vṛtti ad Vākyapadīya* 1.12 (VP(V) 1966, p. 43): “In this world there are three lustres, three lights which illuminate their own form and the form of other things: namely, that which is called *jātavedas*, i.e. fire, that which is the inner light inside men, i.e. consciousness, and that which illuminates both shining entities (that is all the three lights) and non-shining ones (e.g. pots), and which light is called ‘word.’” (*iha trīṇī jyotiḥṣi trayah prakāśāḥ sva/rūpa/para/rūpator avadyotakāḥ. tad yathā, yo ‘yam jātavedā yaś ca puruṣesv āntarāḥ prakāśo yaś ca prakāś’/āprakāśayoh prakāśayitā śabdākhyah prakāśāḥ.*)

1.181 I.e., when the object is grasped.

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1.181 I.e., in the way speckled cows are established through **positive and negative concomitance** to be cows.

1.185 As we shall see, the graduate is going to postpone bathing yet again, because he cannot help entering into a discussion with potential opponents, which also means that he is postponing lunch, to the great regret of his pupil.

2.1 The theme of the following introductory scene is not without parallels in Sanskrit dramatic literature. Among the dramatists preceding Jayánta are two examples one might think of: Harsha's *Nāg'ānanda* (Third Act) and Bhava-bhuti's *Mālatī/Mādhava* (Seventh Act).

2.2 The dogsbody speaks *Māgadhbī*, the mendicant and the nun speak *Śaurasenī*, two literary Prakrit languages.

2.4 Pulling out the hair in five handfuls is part of the ceremony (*dīksā*) that initiates the aspirant into Jain mendicancy (see JAINI p. 245). Both Buddhist and Brahmanical authors frequently refer to this practice as the most striking example of the various “unnecessary” austerities of the Jains.

2.6 I.e., both this life and the next one, together with their pleasures.

2.7 Both the reading and the interpretation of this sentence are uncertain.

2.19 The meaning of this expression is not certain.

2.20 The interpretation of this sentence is uncertain. Judging from the context, it may mean something like “So our lucky star has risen.”

2.50 From the Jain standpoint, it seems that the monk has fallen victim to one of the “attitudes that spoil the correct (i.e., Jain) view” (*samyaktva/dūṣanas*), namely “uncertainty” (*vicikitsā*).

2.62 In Sanskrit the pun is based on the double meaning of *prastuta*: “praised” and “declared as the subject of discussion.”

2.67 “Many-sidedness” (*anek’/ânta/vâda*) was perhaps the best-known concept of Jain philosophy for Brahmanical and Buddhist thinkers. It claims that every single entity possesses innumerable characteristics or natures, even mutually incompatible ones. The soul, for example, is eternal with respect to its qualities (which inhere forever in their substance), but it is non-eternal with respect to the modes of these qualities (which last for only a moment) (cf. JAINI p. 90; UNO pp. 423f.). Even existence and nonexistence are present simultaneously in the object. For example, a pot is existent inasmuch as it is black, which also means that it is not red, blue, etc. On the other hand, a pot is nonexistent inasmuch as it is red, blue, etc., that is, not black. This means that the pot is characterized by all colors in a positive or a negative way, and the same can be said about its other attributes as well. This also explains why the knowledge of a single thing in all its aspects entails the knowledge of all things.

2.84 The second half of this line cannot be deciphered. The whole verse seems to be in *Mâhârâshtrî*, a literary Prakrit language.

2.95 According to Bha-sarva-jñâ, a thinker of the *Nyâya* school, Jainism and other heretical religions first spread among the lowborn, but later certain slow-witted and impoverished brahmins also showed interest in their teachings about the cessation of suffering (*duḥkh’/ôpaksaya*) (*Nyâya/bhûṣâna*, p. 393).

2.107 Jains distinguished ten *vikṛtis*, i.e., certain types of food that have changed their nature, or, according to the traditional inter-

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pretation, “that by which the tongue is perverted”: milk (*kṣīra*), curd (*dadhi*), butter (*navaṇīta*), ghee (*ghṛta*), oil (*taila*), molasses (*guḍa*), alcohol (*madya*), honey (*madhu*), meat (*māṃsa*), and the first three cookings of rice in a pan filled with ghee or oil (*avagāhīma*) (see WILLIAMS pp. 39f.). Four of these *vikṛtis* are considered unfit to be eaten (*abbaksyas*): the three “m”s (alcohol, honey, meat: *madya, madhu, māṃsa*) and butter (see WILLIAMS p. 54, 110). Curd, milk and ghee do not seem to have been forbidden.

2.112 I.e., the Buddha.

2.113 I.e., “one who has fared well.”

2.113 These statements sound suspiciously like a parody of the Jain “doctrine of maybe” (*syād/vāda*), which asserts that everything can be looked at from many different points of view.

2.113 *Ārhata* can mean both Buddhist and Jain (“follower of the Venerable One”).

2.113 In the *Harṣa/carita* (p. 89), red (*kāṣāya*) is associated with the followers of *Sāṅkhya* (*kāpilam matam*). *Yājñavalkya/smṛti* (3.157), however, prescribes wearing red (*kāṣāya/dhāraṇa*) for ascetics in general who strive for liberation.

2.113 In the majority of texts written by the followers of Brahmanical religions we find a lack of comprehension and the expression of actual disgust with regard to Jain doctrine and practice. The Jains were certainly aware of this repugnance and its dangerous influence on the mind of the mendicants. One of the “attitudes that spoil the correct view” (*samyaktva/dūṣaṇas*) is called *vici-kitsā*, which can be interpreted as becoming doubtful about

the effectiveness of the various self-mortifications with regard to the final goal: deliverance, but it can also refer to the disgust that learned people feel toward Jain monks (*vidvaj/jugupsā*).

2.113 It has not been possible to interpret the reading of the manuscripts.

2.113 On the color of the ascetic brahmin student's garment see *Āpastamba/dharma/sūtra* 1.1.2.41–1.1.3.1.

2.113 The mendicant describes an immense crowd of ascetics, some naked, some wearing white, some red, others black robes (*nil'*/âmbaras), but amalgamated into a single flock by the goal of their journey: the feast. There might be differences among these heretic sects concerning their tenets, but on the mundane level they are just part of the same ever hungry plebs—at least, this is what the brahmin Jayānta insinuates. While “Jains took great pains to establish and maintain an identity for themselves that was distinct both from Hindu society and from the Buddhists as well,” observes GRANOFF (1994 p. 258), “throughout classical and medieval times Jains and Buddhists had been closely linked together by all of their opponents.”

2.120 **Lovely:** or “ingenious.”

2.121 We know from the *Nyāya/mañjarī* that King Shāṅkara-varman banned the sect of the black-blankets (*nil'*/âmbaras, *Nyāya/mañjarī*, vol. I, p. 649.4–7). The same sect was extirpated by King Bhoja of *Dhārā* (1018–1060), as it is related in the *Purātana/prabandha/saṅgraha* (p. 19, *Nila/paṭa/vadha/prabandha*). Other sources mentioning the black-blankets are referred to in WEZLER pp. 346f. According to GRÖNBOLD they were Christian missionaries. The language of their song in the play is *Apabhraṃśa*. Unfortunately, both manuscripts are very lacunose at this point, which makes the interpretation of the song extremely difficult.

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2.125 Both the reading and the interpretation of this verse is highly tentative.

2.127 I am following RAGHAVAN and THAKUR's reading and interpretation.

2.129 It has not been possible to interpret the second half of this verse. It is also uncertain if the fragment *nira* belongs to the same verse.

2.131 Both the reading and the interpretation of this verse are conjectural.

2.133 I have conjectured a lacuna at this point, since nothing seems to rhyme with *vinu*. *satattu* may be the corrupted form of the rhyming word, or it may rather belong to the next verse.

2.135 Again, the rhyming word (possibly an imperative) seems to be missing.

2.143 **Great Vow** is probably a reference to the *kāpālika* Śaiva ascetic observance of the skull (*kapāla/vrata*). On the other hand, the learned graduate might also allude to the ancient solemn Vedic ritual, which involved joyful singing, music and dance, as well as an obscene altercation and sexual intercourse between a celibate Veda-student (*brahma/cārin*) and a prostitute.

3.1 “Worshippers in all these Śaiva cults [i.e., the *Siddhānta*, the *Netra/nātha* cult, the *Svacchanda/bhairava* cult, the *Trika*, and the *Krama*] were of one of two kinds. This was a matter of individual choice and it determined both the form of initiation received and the form of the subsequent ritual discipline. On the

one hand were those whose chosen goal was nothing but liberation (*mokṣah*) from the bondage of transmigration (*samsārah*). On the other hand were those who elected to pursue supernatural powers and effects (*siddhih*) while they lived and—or at least—to experience fulfilment in the enjoyment of rewards (*bhogah*) in a paradisal world of their choice, either in this life through Yoga, or after death. So worshippers were either seekers of liberation (*mumukṣuh*) or seekers of rewards (*bubbukṣuh*).” (SANDERSON 1995, p. 24.) It is the second kind of worshippers we meet in the prelude of the third act (the language they speak is *Māgadhi*, one of the Prakrits used in classical Indian dramas). The *sādhakas*, “masterers [of powers]” (SANDERSON 1995, *ibid.*) or “mantra-masterers” (SANDERSON 1995, p. 79, n. 208), were characterized by antinomian behavior in all Shaiva cults, from the *Siddhānta*, which adapted itself to the orthodox norms of purity in the highest degree (see SANDERSON 1985, p. 565), to the more esoteric traditions. In belletristic works *sādhakas* are usually depicted as evil magicians who practice the black art in the cremation-grounds.

3.58 This may not be the correct interpretation of this sentence. Another translation, suggested by Dr. KATAOKA, could be: “Your power is too strong.”

3.65 The inscriptions of the *Śaiva* monasteries in the *Kalacuri-Cedi* country, whose *ācāryas* belonged to the *Mattamayūra* clan, provide important historical parallels to the following description of the ashram (for more details see MIRASHI 1955).

3.69 The color of laughter is white, like the ashes smeared on the ascetic’s body.

3.69 The color associated with fame is white.

3.81 The reading of the manuscripts is unclear.

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3.83 Vriddhámbhi puts forth the anti-religious, materialistic and hedonist ideas of the *Cārvākas*. The *Mīmāṃsaka* graduate and the *Śaiva* professor defeat their *Cārvāka* opponent with an exemplary division of labor. Dharma-shiva proves the existence of the soul, transmigration and God, while Sankárshana keeps his own counsel: it would indeed be strange if a *Mīmāṃsaka* brought up arguments in support of the existence of an omniscient, omnipotent Creator. But he immediately hurls himself into the fray when the authority of the Veda is to be established, while the *Śaiva* *ācārya* keeps in the background, perhaps because *Śiva*'s scriptures are nearer to his heart, or because, as he himself points out to the *Mīmāṃsaka*, he would use the *parataḥ/prāmāṇya* argument ("validity is established through another cognition") instead of *svataḥ/prāmāṇya* ("the validity of a cognition is given by itself") to prove the validity of scripture. The moral is that, notwithstanding a few doctrinal differences, *Mīmāṃsakas* and *Saiddhāntika Śaivas* should join their forces to defeat the *nāstikas* and thereby prevent the king from ruling in an inordinately materialistic way.

3.84 The expression *eka/vṛkṣe* (actually a conjecture in the text) often occurs in Tantric context, indicating a suitable place for performing a ritual. Another possible conjecture, suggested by Prof. SANDERSON, is *maru/désé*, "in the desert."

3.84 I.e., in *Vaiśeṣika* and *Nyāya*.

3.85 Presumably the *Cārvāka*'s behavior is disrespectful because he does not wait to be offered a seat, or, as Prof. SANDERSON pointed out, because he uses impertinently familiar forms of address to both the ascetic and Sankárshana.

3.93 The following verses could also have been spoken from a *Mīmāṃsaka* position.

3.103 *Vākyā/padīya* 1.32, also quoted in *Nyāya/mañjarī* vol. I, p. 314. *Bhartṛhari* illustrates this assertion in his commentary to the *Vākyā/padīya* (p. 89), e.g., “things such as water in a well feel and look, etc. very different in summer, in winter, or in other seasons” (*grīṣma/hemant’/ādiṣu kūpa/jal’/ādinām atyanta/bhinnāḥ spars’/ādayo dṛṣyante*, an illustration of difference in time (*kāla/bheda*), which makes it impossible to infer the exact temperature of the water). Thus, as *Vṛṣabhadra* notes in his sub-commentary, “among all things in the world there might exist such a smoke which does not arise from fire, just as some frogs are born from frogs, others from cow-dung” (*tatra syād api kaś cid dhūmo yo n’āgneḥ, yathā śālukād api śālukāḥ, gomayād api*).

3.105 *Vākyā/padīya* 1.42, also quoted in *Nyāya/mañjarī* vol. I, p. 316. *Bhartrīhari* himself intended to emphasize the importance of scripture with this verse.

3.107 *Vākyā/padīya* 1.34, also quoted in *Nyāya/mañjarī* vol. I, p. 316.

3.116 In the standard Indian example of syllogism (“the mountain is fiery because it is smoky”), “mountain” is the subject (*pakṣa*) and “smokiness” is the inferential mark (*linga*). “Smokiness” is invariably concomitant with “fieriness” (“whatever is smoky is fiery”), just as “non-fieriness” is invariably concomitant with “non-smokiness.”

3.124 I.e., the association of the proving property (*hetu*, “smokiness” in the example) and the property to be established (*sādhyā*, “fieriness”).

3.125 *Nyāya/bhāṣya ad Nyāya/sūtra* 1.1.7 (p. 14).

3.126 I.e., for things we already know through sense perception.

3.129 I.e., from an invariably concomitant thing.

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3.134 In the case of the standard Indian example of syllogism (“there is fire on the mountain, because there is smoke on it”), kitchen is adduced as an example of a place (*sapakṣa*, “similar subject”) where the invariable concomitance between smoke and fire is directly observable for everyone.

3.136 According to the Buddhist position, not every kind of composite thing presupposes a maker. Cf. *Pramāṇa/vārttika* (Pandey), *pramāṇa/siddhi* 13.

3.137 I.e., the inferential mark.

3.137 In the classic example of inference, the mountain’s similarity to the kitchen in the example is only the fact that both possess smoke, and since in the kitchen smoke is always visibly accompanied by fire, we infer that the mountain possesses fire, too.

3.138 According to *Vṛddhāmbhi*, smoke in general allows us to infer fire in general, but pots and mountains are not products in the same way, and thus we cannot say that both require a maker.

3.157 The universe created by God must have a function: it helps souls to gather the fruits of their actions through a long series of rebirths. But this theory comes to nothing if no eternal Self exists attached to our perishable body.

3.165 Cf. BHATTACHARYA, p. 605, IV.2.

3.170 Since our pleasurable and painful experiences are the results of our former deeds, the creation of our body, which is the sine qua non of these experiences, is also determined by karma.

3.182 Therefore if it depended on them they would probably hinder its creation.

3.185 *Mahā/bhārata* 3.31.27.

3.188 More precisely, “cholera of your karma.” One might consider emending the text to “*karṇe ’pi sūcīm*,” meaning “Endure still a needle in your ear, too, for a moment.”

3.200 I.e., the sentence makes sense, but the information it gives is contradicted by perception and other means of valid knowledge.

3.204 For the *Mīmāṃsakas*, ritual injunctions form the essential part of the Veda; everything else is just exegesis.

3.219 E.g., the faulty working of the sense faculties.

3.221 *Vaiśeṣika/sūtra* 1.1.3; 10.21.

3.221 I.e., the person who revealed it.

3.221 *Nyāya/sūtra* 2.1.68.

3.229 As SANDERSON pointed out (“Hinduism,” Handout 3, 22. ii. 1999), the same fourfold division of Shaivas in general (1. *Pāśupatas* or *Pāñcārthikas*, 2. *Lākulās* or *Kālamukhas*, 3. *Soma-siddhāntins* or *Kāpālikas* or *Mahāvratins*, and 4. *Śaivas*) also appears in several other texts.

3.230 A similar idea occurs at the end of the play, when the graduate warns against the confusion of various religious traditions.

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4.11 This might be a reference to the (now “lost”) *Ekāyana/śā-khā* (belonging allegedly to the White *Yajur/Veda*), which was regarded by the *Pāñcarātrikas* as the Vedic foundation of their religion, and which they found mentioned in the *Chāndogya-upaniṣad* (7.1.2).

4.12 The *Vaiṣṇava Yāmuna* emphasizes that one should not judge Śaiva and *Vaiṣṇava* *tantras* by the same standard just because they happen to share the name “*tantra*” (likewise we do not put an equals sign between killing a brahmin and performing a Horse Sacrifice just because both are “actions,” see *Āgama/prā-māṇya* p. 101). The Śaiva scriptures—and on this point *Yāmuna* shares the view of the *Mīmāṃsakas*—are indeed heretical (*Āgama/prāmāṇya* p. 91).

4.16 I.e., having married a woman from a higher caste.

4.18 As Kálhana relates (*Rāja/taraṅgiṇī* 3.439ff.) the *Rāṇa/svāmin-temple* was built by King *Rāṇ/āditya*. According to a legend, the queen made a certain holy man (*siddha*) called *Brahman* consecrate the images of the *Rāṇa/svāmin* and the *Rāṇ/ēśvara* temples. Having consecrated the *liṅga*, *Brahman* placed himself on the seat (*pīṭha*) of the idol in the *Rāṇa/svāmin* temple (*Rāja/taraṅgiṇī* 3.458: *sa svayam pīṭham avātarat*). In honor of this holy man the queen built the splendid *Brahma/maṇḍapa* (*ibid.* 3.459), which might be connected with the *Brahma/dvīpa* mentioned in our text.

4.19 *Sātvata* is another name of the *Vaiṣṇava Pāñcarātrikas / Bhā-gavatas*.

4.28 Śāṅkaravarman used the same name on his *Kārkoṭa*-style coins (see RAY).

4.35 Chakrin is Vishnu manifest as the wielder of the Sudárshana discus.

4.36 Rathággin is Vishnu manifest as the wielder of the Sudárshana discus.

4.52 The four Vedas, the six ancillary sciences (*ved'ângas*), *Dharma/śāstra*, *Mimâmsâ*, *Nyâya*, and the *Purânas*.

4.66 Cf. *Baudhâyana/dharma/sûtra* 1.13.30 (prescribing purification with *darbha* grass and water, *darbhair adbhîh praksâlanam*, at the *Agni/hotra* and other rituals); also *Śata/patha/brâhmaṇa* 5.5.4.22.

4.66 Another possible interpretation has been suggested by Dr. Katoaka: “The *darbha* grass of beginninglessness has swept away the dust of both its author and its invalidation by another *pramâna*.”

4.68 In the form of a subsequent cognition.

4.68 The instrument of cognition, e.g., the sense organ in the case of sense perception.

4.68 I.e., heaven.

4.69 I.e., as the first perception has found it.

4.73 We remember that Vyasa composed the Maha-bharata, Valmíki the Ramáyana, etc.

4.74 The tradition that Vyasa was the author of the Maha-bhárata might also have been created by explanatory exegesis (*artha/vâda*).

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4.76 For a description of the *Aṣṭakā* (a domestic ritual honoring the ancestors), see, e.g., *Āśvalāyana/grhya/sūtra* 2.4, cf. *Manu/smṛti* 4.119, 4.150. Shábara and Kumárlila in their commentary to *Mīmāṃsā/sūtra* 1.3 refer to the *Aṣṭakā* as an example of a ritual that is prescribed in *Smṛti* texts but is not enjoined in the Vedas themselves. According to the view of *Prābhākara Mīmāṃsā*, the Vedic texts from which such prescriptions derive had never actually been perceptible to the compilers of these *Smṛti* texts, but only always inferable (*nity’/ānumeya*) on the basis of the acceptance of these *Smṛtis* by the moral majority, *mahā/jana* (see POLLOCK 1997, pp. 409f.).

4.76 I.e., the difference between inferring a Vedic text as the basis of a ritual prescribed only in the *Smṛtis*, and inferring God as the maker of Vedic compositions.

4.77 I.e., that author of the Veda.

4.77 I.e., as the basis of *Smṛti* texts.

4.78 I.e., the memory as articulated in the *Smṛti* text. According to this theory, the authors of *Smṛti* texts always recalled the Vedic injunctions pertaining to the ritual they were prescribing, and even if we do not possess that Vedic injunction anymore we must infer that it was the basis of the *Smṛti* text.

4.78 No composite entity can exist without a maker.

4.78 I.e., *Smṛti*.

4.81 Those who are learned in the Veda also follow such *Smṛti* texts as *Manu’s Lawbook*.

4.82 *Śloka/vārttika, vāky’/âdhikarāṇa* 366. This implies that the study of the Veda has no beginning, and thus the Veda has no author.

4.86 I.e., their effort exhibited in performing Vedic rituals.

4.86 I.e., a Vedic text as the ground of that *Smṛti*.

4.88 The *Viśva/jit* is a one-day Soma-sacrifice (*ek’âha*), which requires the sacrificer to pay extensive fees to the officiants (see MYLIUS, Glossar s.v., ibid. pp. 301, 357). As the name of this sacrifice suggests, it is performed “in order to conquer everything” (*Taittirīya-saṃhitā* 7.1.10.4: *sarvasy’âbhijityai*).

4.88 I.e., heaven.

4.89 I.e., to expect an appropriate result.

4.90 I.e., whenever we understand the meaning of an injunction.

4.90 I.e., the injunction’s author.

4.90 It is the author who knows and communicates the meaning.

4.100 Quoting *Nyāya/mañjari* vol. I, p. 636.8–11 (v.l. *pratītiḥ* for *prāsiddhiḥ*).

4.108 Cf. *Kāṭhaka-saṃhitā* 11.4; *Maitrāyaṇī-saṃhitā* 2.2.2.

4.108 Cf. *Tāṇḍya/mahā/brāhmaṇa* 17.12.1; *Śāṅkhāyana/śrauta/sūtra* 15.10.1.

4.115 Quoting *Nyāya/mañjari* vol. I, p. 640.17–18, cf. *Mahā/bhārata* 12.336.77.

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4.122 *Bhagavad/gītā* 10.41.

4.123 See *Yoga/sūtra* 1.23, 1.28–29, 2.1, 2.32, 2.45.

4.126 Contrast with the *Mīmāṃsaka* position, according to which when the heterodox proclaim that their scriptures have authors they necessarily admit that these scriptures cannot be authoritative.

4.128 *Katha* is connected with a particular Vedic recension.

4.136 Similarly, as Yámuna argues, just because the *Pañcarātrikas* follow the prescriptions of a different, but equally valid, Vedic school, i.e., the *Ekāyana/śākhā*, it does not follow that they are not brahmins at all (see *Āgama/prāmāṇya* p. 169).

4.136 The *Sautrāmaṇī* is an expiatory sacrifice that involves the offering of alcohol. (See MYLIUS, Glossar s.v., ibid. p. 144; *Śata/ patha/brāhmaṇa* 5.5.4.)

4.141 I.e., the *Pañcarātra*.

4.141 I.e., *Bhāgavata*.

4.141 I.e., non-Vedic.

4.147 Jayánta observes in the *Nyāya/mañjarī* (vol. I, p. 645) that all of Kumárlila's arguments proving that *Smṛti* texts are based on the Veda can be applied to other scriptures as well.

4.148 I.e., *Smṛti*.

4.149 I.e., respectable people accept the authority of the *Pañcarātra*.

4.151 I.e., among the performers of the pious acts enjoined in the Veda on the one hand, and in the *Pañcarātra* on the other. The *Pañcarātrika* does hold that the postulation of a Vedic basis is appropriate since the performers of these Tantric rituals are also brahmins. On the other hand, a *Mīmāṃsaka* would certainly never acknowledge even the twice-born status of the *Bhāgavatas*.

4.151 I.e., the inference of a Vedic text as the basis of *Pañcarātra*.

4.153 I.e., the practice of Vedic and *Pañcarātra* religion.

4.153 I.e., Vedic and *Pañcarātra* rites.

4.155 I.e., the association of a sacred text, e.g. the *Manu/smṛti*.

4.155 I.e., the case of the *Pañcarātra*.

4.155 As Kumárla points out, although such *Smṛti* passages as the one prescribing the *Aṣṭakā* ritual can be inferred to be based on lost Vedic texts, this fact does not mean that any scripture can be nominated for having a Vedic basis. See *Tantra/vārttika ad Mīmāṃsā/sūtra 1.3.2* (TV^P, p. 265; TV^A, p. 164).

4.159 I.e., among scriptures.

4.163 I.e., by a *Cārvāka* materialist.

4.163 The *Mīmāṃsaka* Kumárla holds that every anti-Vedic scripture must be explicitly rejected. It is not enough to show that

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the adherents of Vedic religion have always been learned and respectable, since the heretics can assert the same about their own followers (*Tantra/vārttika ad Mīmāṃsā/sūtra 1.3.4* TV^P, p. 329, TV^Ā, p. 194).

4.169 I.e., because of the extension of the category “valid scripture” to virtually everything.

4.171 This would certainly be an unacceptably generous view for the *Mīmāṃsaka Kumārila*, in whose interpretation *Mīmāṃsā/sūtra 1.3.5–6* excludes such a liberal position (*Tantra/vārttika ad Mīmāṃsā/sūtra 1.3.5–6*, TV^P, p. 360–362, TV^Ā, p. 201–203).

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